

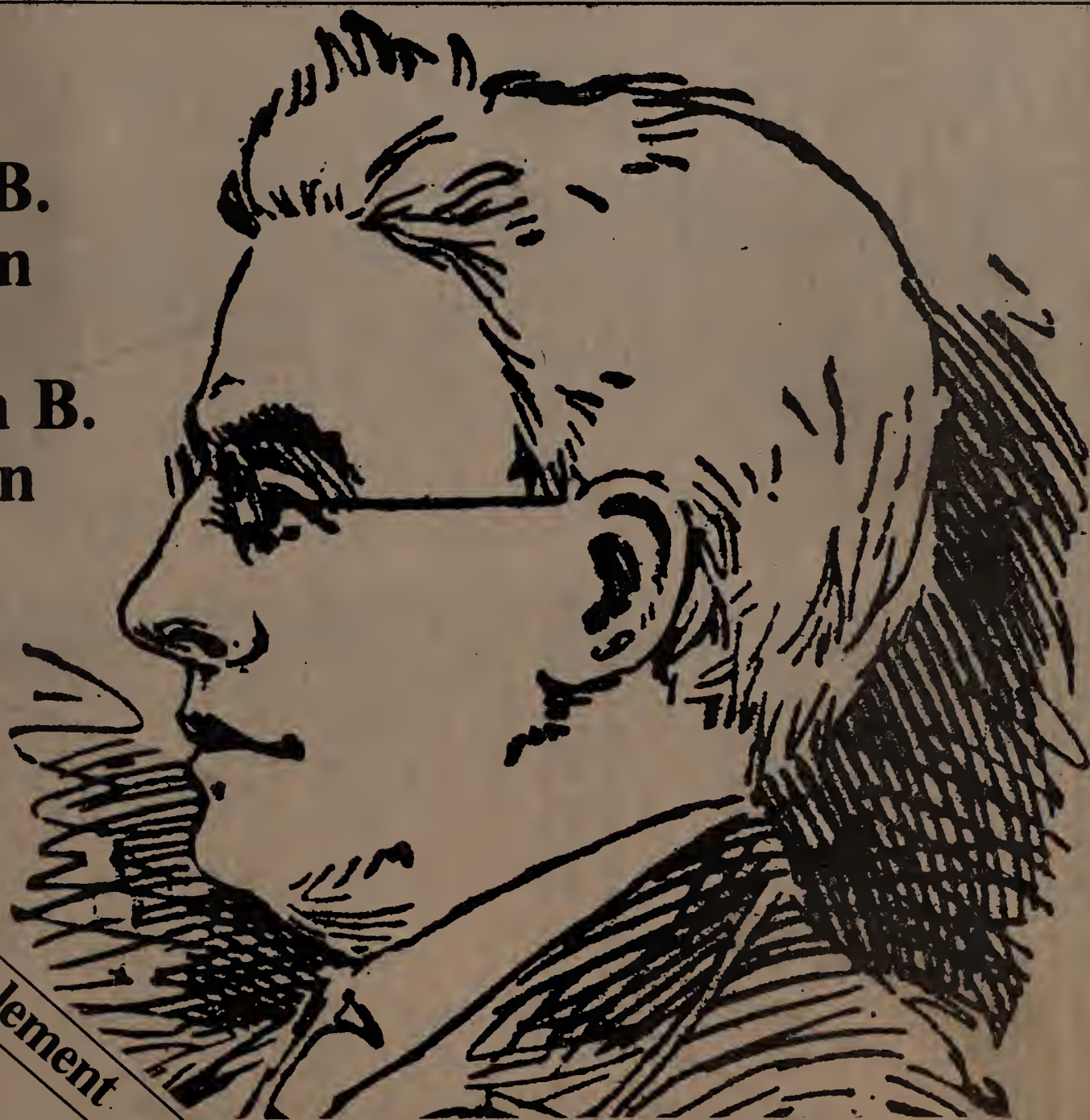
Gay Community News

VOL. 7, NO. 17

THE GAY WEEKLY 50¢

NOVEMBER 17, 1979

**Luisa B.
Matson
aka
Milton B.
Matson**



Book Supplement

**White
Wins
in Boston**

**S.F. Faces
Run-Off
Election**

**Lesbians Who
Passed
As Men**

Gay Community News

Vol. 7, No. 17

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News Analysis

White Elected to Fourth Term

By David Brill

BOSTON, MA — If lesbians and gay men constitute ten percent of Boston's population, then Mayor Kevin White has the gay community to thank for his 9.6 percent victory over State Sen. Joseph Timilty on Tuesday.

That was the message from the election returns in the first Boston mayoral contest in which both candidates openly and assiduously courted the gay vote. White carried 18 of the city's 22 wards, for a total of 77,513 votes, compared to Timilty's 63,824.

In heavily gay Ward 5 (Back Bay and Beacon Hill), where Timilty was expecting Rep. Barney Frank's last-minute endorsement to have a significant impact, White beat his opponent by a margin greater than 2-1. However, this represented a 200 percent increase in support for Timilty from the Sept. 25 primary, despite the fact that the number of persons voting in Ward 5 actually decreased.

In Ward 4 (South End), White's margin of victory was also more than 2-1. Although Timilty, with the assistance of a gay ward coordinator, managed to nearly quadruple his support in the South

End, most of Rep. Mel King's primary votes seemed to go to White.

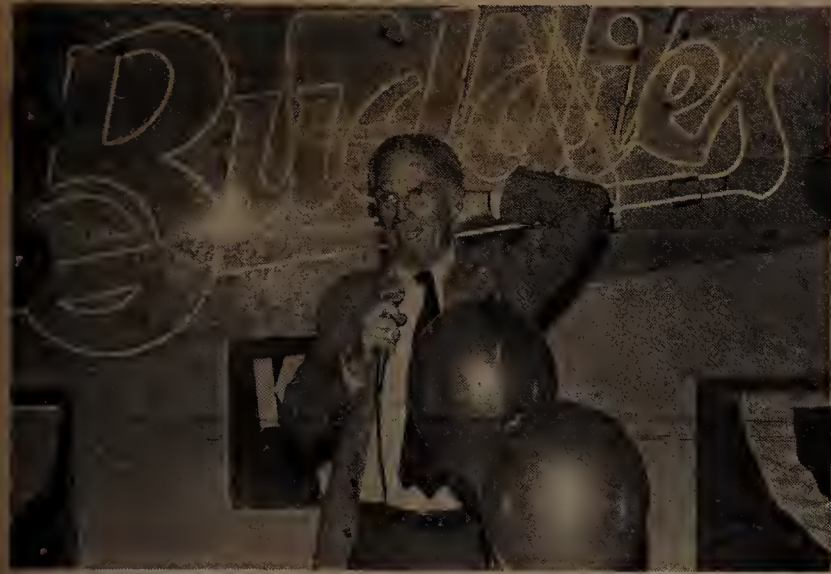
Comments from both Camps

Ron Catena, who doubled as Timilty's gay community coordinator and his Ward 5 director, opined that the real winner of the election "was the gay community of Boston." Catena said that, for the first time, major candidates for public office were concerned about attracting gay support. "It was an experience sitting in on meetings with media people and the ad agency, and having straight people ask, 'What would gay voters think of this?'"

Catena commended White's supporters in the gay community, adding that he understood what kind of odds he was up against with so many people in the gay business community lined up behind White. He said the community should begin working together to elect its own candidate in another election, possibly to the Boston City Council.

White's gay community liaison, Robin MacCormack, played a lesser role in the actual campaign process than former Rep. Elaine Noble, another White aide, but

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John Tobin photo

Mayor Kevin H. White, recently elected to an unprecedented fourth term in Boston, was the guest of honor at a Nov. 3 benefit for his campaign at Buddies. Nearly 200 people paid \$10.00 each to hear the mayor.

NGTF Responds to Elections

NEW YORK, NY — In response to results around the country in the Nov. 6 elections, a statement was issued Nov. 7 by Charles F. Brydon and Lucia Valeska, Co-Executive Directors of the National Gay Task Force (NGTF).

"The gay question in yesterday's vote was how far we moved in the political process, and the overwhelming answer was that we are increasingly visible and winning," Valeska and Brydon said.

"Openly gay candidates ran and won, and newly elected mayors and city council members won through the support of lesbian and gay political organizations. In races where incumbent mayors and city council members had supported the lesbian and gay community, they won by wide margins. The much heralded revival of 'traditional values' aimed at denying lesbians and gays a part in the political life of the country was a flop," they stated.

NGTF pointed to incumbent Houston (TX) city council member Frank Mann, the leading anti-gay elected official who was forced into a run-off election by

gay-supported candidate Eleanor Tinsley, as an indication of the continued discrediting of the anti-gay movement.

In San Francisco, Mayor Dianne Feinstein faces an unexpected run-off as a result of her perceived lackluster attitude toward that city's gay community, while in Boston, Mayor Kevin White won an unprecedented fourth term, with his largest margin to date, following his efforts to change City Hall attitudes toward lesbians and gays.

"Gay politics is not a San Francisco phenomenon, but reaches across the country," Brydon and Valeska said. "In Key West [FL], where anti-gay rowdiness served to activate the lesbian and gay community, openly gay candidates won primary elections for the Civil Service Board and the City Commission, and we expect the first openly gay official in Florida to be elected in the Nov. 20 run-off."

Brydon and Valeska said that the success of local lesbian and gay organizations "now form the basis for national efforts to end discrimination."



Michael Thompson photo

San Francisco to Hold Run-off

SAN FRANCISCO, CA — Municipal elections were held here on Nov. 6, and the city — without an elected mayor since the assassination of George Moscone last November — failed to give a clear majority to any of the mayoral candidates, resulting in the scheduling of a run-off election between the two top vote-getters on Dec. 11. Similarly, the offices of District Attorney, Sheriff, and District Five Supervisor will be filled by the victors of that run-off.

Mayor Dianne Feinstein, appointed after Moscone's death, did not do as well as had been expected by the city's political observers, pulling in 81,115 votes, or 42 percent, according to final unofficial tallies. Quentin Kopp, a conservative Democrat and District 10 Supervisor, polled 77,784 votes, or 40.4 percent. Third place in the mayoral contest went to David Scott, a gay man, former president of the Board of Permit Appeals, who drew 18,506 votes,

or roughly 9.6 percent of the total votes cast. Fourth place went to Jello Biafra, the lead vocalist with a punk rock group called the Dead Kennedys. Some of the planks in Biafra's campaign platform included proposals for the city's parks department to erect statues of Dan White, who was convicted of manslaughter in the deaths of Moscone and Harvey Milk, and sell such things as rocks and tomatoes which could be thrown at the statuary. A second plank called for the beautification of San Francisco's downtown area by making all the businesspersons wear clown suits.

Record Low Turnout

The Associated Press reported a 57.6 percent voter turnout, which it described as "a record low for a city mayoral election" in a city with 372,000 registered voters. John Kyper, a San Francisco resident and GCN staff person, explained that late afternoon and evening thundershowers no doubt

played a role in keeping voters from going to the polls.

Feinstein and Kopp were forced into a situation where each will have to do more campaigning before the Dec. 11 run-off when neither achieved the minimum 50 percent of votes necessary for victory. Kyper told GCN that the additional campaigning may pose a problem for Feinstein, as several of her campaign aides, who had not expected a run-off, are leaving and will be unable to work through Dec. 11.

"Dianne Feinstein is in big trouble," Kyper said. "Obviously it was a disappointing turnout for her — she wanted to win the first time out and avoid a run-off." The San Francisco Examiner, in its Nov. 7 edition, ran a front-page banner headline reading "Feinstein Stunned."

D.A. Run-Off

Voters will also be asked to choose between two candidates

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Californians Call for State March

Compiled by Dan Daniel

SACRAMENTO, CA — A statewide march on California's capital city has been called for Jan. 13, 1980, in an attempt to bring legislative action on AB-1, a bill authored by state Assemblyperson Art Agnos of San Francisco, and to protest acts of violence against gay persons in California.

According to Jan Rudolf of the Sacramento-based California Human Rights Advocates (CHRA), "AB-1 is a very simple bill, and it's a very inexpensive bill for the state to pass. It's basically a right-to-work bill [which] simply states that a person cannot be fired because of sexual preference." Rudolf explained that "there is no place in California, and I don't think anywhere in the country" which has an established grievance procedure available to lesbians and gay men who feel they have lost a job "because of their sexual preference."

Agnos told GCN in April that AB-1 would place lesbians and gay men in a "protected category under the Fair Employment Practices Act" and said that California Gov. Jerry Brown had expressed support for the bill in his State of the State address in January. At that time, however, a CHRA spokesperson said that "although the governor expressed support in his ... address, he has not offered support in action." More recently, however, Rudolf said Brown "has promised support for gay issues."

Appeal to Feminists

At an Oct. 26 press conference held to announce the call for the march on the state capital, a direct

appeal was issued to "our feminist sisters" by Del Martin, a prominent lesbian feminist activist and author.

"Lesbians turned out in large numbers for the March on Washington for Lesbian and Gay Rights," Martin said. "We will do it again [in January]. But we also ask our feminist sisters to support us in even larger numbers here in California."

Martin stated that it had been demonstrated in national polls "that women understand the insidiousness of sexism and that they are highly supportive of civil rights for lesbians and gay men." She expressed her feeling that women "reaffirmed their commitment" to that supportiveness at the recent national conference of the National Organization for Women (NOW).

"I call upon each of the 44 chapters of NOW in California to put their bodies where their resolutions are and join us in this statewide march and lobbying effort for AB-1."

Martin, a former chairperson of the San Francisco Commission on the Status of Women, issued the same call to "the many chapters of the National Women's Political Caucus, the local Commissions on the Status of Women up and down the state, the business and professional women's organizations, the University Women, [and] the California delegates to the National Women's Conference in Houston." In conclusion, she said, "We can wait no longer."

Increased Violence

In addition to urging passage of AB-1, which remains stalled in

committee, the march will be a protest against what Rudolf termed "violence to gays." She cited the assassination of Harvey Milk last November, "an increase in violence in the Castro area in San Francisco, [and] an increase in rape of gay men in Los Angeles" as specific instances of violence on which the protest will focus. Rudolf said that in San Francisco and Los Angeles there has been an increase in harassment and violence directed against gay persons.

Although CHRA called for the march, the major organizing for it is being done by the March on Washington Committees in Los Angeles and San Francisco. Persons desiring information about the Jan. 13 march in Sacramento may contact the offices of the California Human Rights Advocates at 1107 9th St., Sacramento, CA 95814, or by calling (916) 448-6666.



Calif. Gov. Jerry Brown "has promised support for gay issues."

News Notes

quote of the week

"If your finger suffers from gangrene, what do you do? Do you let the whole hand, and then the body, become filled with gangrene, or do you cut the finger off? What brings corruption to an entire country and its people must be pulled up like the weeds that infest a field of wheat. I know there are societies where women are permitted to give themselves to satisfy the desire of men who are not their husbands, and where men are permitted to give themselves to satisfy other men's desires. But the society that we want to build does not permit such things. In Islam, we want to implement a policy to purify society, and in order to achieve this aim we must punish those who bring evil to our youth. Don't you do the same?"

— The Ayatollah Ruhollah Khomeini of Iran, responding to a question from Italian journalist Oriana Fallaci. Fallaci's interview with the Ayatollah was published in the *New York Times* magazine on Oct. 7, 1979.

man gets 8 years for espionage

WASHINGTON, DC — Lee Eugene Madsen, 24, a U.S. Navy petty officer, has been sentenced to eight years in prison for espionage. Madsen was arrested after allegedly smuggling classified documents out of the Pentagon and passing them to an undercover agent of the Federal Bureau of Investigation (see *GCN* Vol. 7, No. 7). Madsen said he made off with the documents "to prove . . . I could be a man and still be gay." It was Madsen's intention, according to his attorney, to sell the documents to the undercover agent in the hopes of entrapping the purchaser and becoming famous.

U.S. District Judge Albert V. Bryan Jr. rejected a request by Madsen's attorney that his client be placed in a prison designed for youths in which he could receive psychological counseling. The judge explained that he thought a sailor should not be sentenced to such a facility and ordered Madsen to begin serving his sentence at a federal penitentiary at Lewisburg, KY.

take to the air

SAN DIEGO, CA — Howard Rouse and Don Hauck, publishers of the gay newspaper *San Diego Update*, have announced that *Update* is in the process of preparing a television program of gay news and features. The 30-minute program is planned as a monthly event to be aired on public access channel 24 in San Diego, with the first broadcast scheduled for the week of Nov. 19.

Coordinator and anchorperson for the program will be Richard Bruhenne, former director of the Gay Center. After initial schedules in San Diego, the programs will be made available to other interested gay groups or television stations throughout the nation. For more information, contact *San Diego Update*, 4835 Voltaire St., Suite B, San Diego, CA 92107, or call (714) 225-0282.

lesbian workers unite

AMHERST, MA — The National Lesbian Workforce Exchange Project is a working/volunteer collective attempting to create a nationwide network which will connect and build a lesbian workforce. According to spokespersons, "It is our purpose to secure futures for ourselves, create supportive and productive work environments and opportunities for lesbians, and gain strength and unity throughout the nation."

A questionnaire is being distributed throughout the country in an attempt to gather information concerning lesbian tradeswomen, craftswomen, artists, apprenticeship programs, businesses, land shares, collectives, and cooperatives.

For questionnaires, more information, volunteer assignments, and donations, please contact Workforce, P.O. Box 447, Amherst, MA 01002.

16 eligible for police posts

SAN FRANCISCO, CA — Seven lesbians and nine gay men have been placed on an official eligibility list of 190 persons who may become San Francisco police officers. All of the recruits must pass background investigations and medical examinations before being permitted to enter the police academy. The 16 persons awaiting hiring decisions represent only those who applied for positions with the police force through the Gay Outreach Program, a privately-funded city-approved recruiting organization. Police officials speculated that there may be additional lesbians and gay men who applied independently.

Les Morgan, a former sheriff's official and coordinator of the Gay Outreach Program, said that lesbian and gay candidates tended to score better on tests than their heterosexual counterparts.

"Roughly speaking," he said, "about one in five gay applicants will end up getting hired, compared with only one in ten applicants as a whole." Nearly 400 women and men contacted the Gay Outreach Program seeking information about joining the police department.

women's center celebrates 10 years

NEW HAVEN, CT — The New Haven Women's Liberation Center is celebrating its tenth anniversary of continuous operation. According to representatives of the Center, "it is one of this country's longest living non-university affiliated women's centers." The Center first acquired space in November 1969, and has offered information and referral services specific to women's needs free of charge ever since. It has also provided programs and workshops in various survival skills which have recently branched out into The Woman's School.

Both the Center and the School are located at 148 Orange St., and are open from 10 a.m.-5 p.m. weekdays and 11 a.m.-3 p.m. on Saturdays. Meetings are held at the Center on most evenings. For more information, write the Center, or call (203) 436-0645.

if elected, brown would sign

LOS ANGELES, CA — California Gov. Jerry Brown has pledged to the National Gay Task Force that, if he is elected President, he will sign an executive order reinforcing equal rights for lesbians and gay men. The disclosure came after Brown delivered what the Los Angeles *Herald Examiner* termed "his strongest pro-gay rights speech ever" to some 850 persons assembled for a benefit event for Los Angeles' Gay Community Services Center at the Beverly Wilshire Hotel last week.

David Mixner, a political adviser in Brown's campaign, said that \$30-40,000 has been contributed to the campaign by gay persons in the past few weeks. In his remarks to the assembly at the benefit event, Brown said, "I'm convinced that [my attitude toward gay persons] is more widespread than conventional wisdom would have you believe."

north carolina gets new paper

RALEIGH, NC — A new newspaper for the gay community in North Carolina has published its first issue. *The Front Page* features cover stories on the March on Washington for Lesbian and Gay Rights and the battle of Air Force Capt. Robert Coronado to stay in the service despite a recent discharge because of his homosexuality.

For more information and a sample copy, write *The Front Page*, P.O. Box 25642, Raleigh, NC 27611.

all methodists eligible

WASHINGTON, DC — Every minister of the United Methodist Church who is "in good standing and in the effective relation" with an annual conference is eligible for appointment to a church, according to an Oct. 27 ruling by the church's Judicial Council. The statement came as a result of a two-year conflict over the status of Rev. Paul Abels, a gay minister who is pastor of Washington Square Church in New York City.

When Abels came out to church officials in 1978, he was asked by his bishop to take a leave of absence. He refused, and it was recommended that he be placed on leave, a solution which was rejected by the Board of Ministry. A judicial ruling was not sought until last June, when Abels was reappointed to Washington Square Church.

discrimination from a to z

DENVER, CO — Minoru Yasui, executive director of the Denver Commission on Community Relations, said recently that the police department should not discriminate against homosexual applicants. However, he added, neither should the police specifically recruit lesbian or gay officers.

Bill Olson, a member of a gay task force, cited the overt recruitment of other minority persons. "It's considered very necessary to have a black, to have a Chicano, to have a woman on certain things," Olson said. "It's being done all the time. That is what people expect to be done, including our community." Carol Lease, also of the gay task force, accused Yasui of "appalling insensitivity."

Yasui denied it. He said that, as an Asian-American, "I have lived with discrimination. I know it from A to Z."

clearspace moves out

CAMBRIDGE, MA — ClearSpace, the community center for lesbians, gay men, and bisexual persons, is moving out of its present location at 485 Mass. Ave., Central Square, in Cambridge. Programs which have been developed over the past two years will continue, and the ClearSpace newsletter will continue to be printed. Announcements of the locations for various events will be announced in the *GCN* Calendar. It is hoped that the center will obtain a new location in the near future.

On Sat. and Sun., Nov. 17 and 18, a flea market and bake sale will be held to clear out furniture, office supplies, and so forth that have been collected over the past year. The sale will go on from 10 a.m. to 4 p.m. both days, and anyone wishing to donate items to the flea market or bake sale can drop things off at ClearSpace on Fri., Nov. 16, after 7:30 p.m.

get a job

DENVER, CO — The Gay Community Center of Colorado, Inc., a non-profit, tax-exempt educational, counseling, and community service organization founded in 1976, is accepting applications for the positions of co-ordinators. One woman and one man will be selected. Applications must be postmarked not later than Dec. 15, and the job will begin in mid-January, 1980. Starting salary for each position is \$800 per month plus benefits. Send resumes and inquiries to the Selection Committee, Gay Community Center of Colorado, Inc., P.O. Box 2024, Denver, CO 80201.

quarantine urged for 'carriers'

YUBA CITY, CA — Marion W. ("Bill") Steele, a Democratic candidate from the First Congressional District, has urged that homosexuals be quarantined "so they cannot spread their sickness among the morally healthy." Steele, expressing his belief that homosexuals should be banned from the armed forces and government intelligence work, claims that the elected representatives of the people should "quit worrying about phoney 'rights' for perverts."

"It's time [homosexuals] returned to their closets and stayed there," Steele was quoted as saying in Yuba City's *Appeal-Democrat*. "But if some of them insist on coming out and staying out of their closets, then the rest of us have the right — and the duty to our children — to label them as morally diseased, and to treat them as we would treat the carriers of dangerous diseases."

He went on to state that no legislation was necessary to quarantine "these moral 'Typhoid Marys.'" Mankind has been doing the job pretty effectively for centuries."

santa clara mobilizes

SAN JOSE, CA — In the face of referenda scheduled for next June which seek to repeal newly-enacted human rights ordinances which protect lesbians and gay men from discrimination, a group originally formed to combat the Briggs Initiative has been reactivated. The Santa Clara Valley Coalition for Human Rights has re-formed with a nine-member executive committee, and it has issued a nation-wide appeal for funds to be used in fighting the repeal of the new laws. Contributions may be sent to the Coalition at P.O. Box 2066, San Jose, CA 95109.

In a related development, Santa Clara County Supervisor Ron Diridon, a vocal supporter of lesbian and gay rights and one of four supervisors who favored the passage of the ordinances, is facing a possible recall action himself. David Treadwell, Media Director of the Susan B. Anthony Democratic Club in San Jose, said in a press release that Diridon has been "singled out" for possible recall "because of the strong vocal stand he took in favor of the ordinance during more than 25 hours of public testimony." Petitioners who desire Diridon's recall have 160 days in which to gather 10,400 valid signatures. If the recall forces are successful in the petition drive, the question will be placed on the same June ballot as the referenda concerning the county and city ordinances.

Treadwell also said that there is a "strong possibility" that Diridon has been targeted for recall because of his "expressed interest" in running for a recently-vacated Senate seat. "The theory is," Treadwell said, "that conservative forces are trying to divert [Diridon's] time and resources away from the Senate bid."

submit to swish

STEVENS POINT, WI — *Swish*, a biannual poetry journal, is seeking submissions and subscriptions. Poetry should explore sexuality (gay or nongay, lesbian or nonlesbian) as "essential to wholeness," according to the editor, Louie Crew. The first issue, consisting of some 80 pages, is planned for Summer/Autumn, 1980. Deadline for submissions is April 1, 1980, and persons who submit material must enclose a stamped self-addressed envelope. Payment is in copies only. The subscription rate is \$8.

According to the editor, "*Swish* aspires to move beyond the important but limited phallic vision of much private, confessional lesbian and gay male poetry. . . . *Swish* summons the elect — feminists, blacks, criminals, prostitutes, unrepentant Amazons, militant closet queens, nelly bishops, cellbait intellectuals, and all other salts — to share here their most articulate reformation hymns."

Correspondence and submissions may be addressed to *Swish*, Louie Crew, Editor, P.O. Box 754, Stevens Point, WI 54481.

gay 'prostitution ring' charged

NEW YORK, NY — Charles Barnes, 42, and Danny Williams, 34, both of Manhattan, have been indicted on charges that they ran what the *New York Times* termed "a homosexual prostitution ring" that employed dozens of young men. Allegedly the "ring" was operated out of a two-room apartment on West 16th St. in the Chelsea section of the city.

Catholics Gather Supporters

MT. RAINIER, MD — The Catholic Coalition for Gay Civil Rights has announced that more than 1,000 Roman Catholic individuals and groups have publicly endorsed a statement calling upon American Catholics to "support sound civil rights legislation on both federal and local levels and not to oppose such ordinances on the basis of unfounded fears, irrational myths and inflammatory statements about homosexual persons."

The Coalition, a national movement of Roman Catholics supporting gay rights, also urges "sensitive and enlightened pastoral concern" for homosexual persons, and calls for the elimination of "discriminatory and unchristian attitudes and practices" against homosexual persons "in parishes, schools, diocesan offices, chanceries, seminaries, religious communities of women and men, and the Catholic media."

Statement endorsers include prominent American Catholic theologians, Catholic educators, scripture scholars, peace and justice advocates, pastors and national organizations of brothers,

nuns and priests. Also endorsing the statement are official diocesan groups from Richmond (VA), Brooklyn (NY), Connecticut and New Orleans (LA).

The Coalition statement is meant to serve as a "Catholic voice" to the gay community that many Roman Catholics are deeply concerned about the human and civil rights of homosexual persons. It quotes from the American Catholic bishops' 1976 Pastoral Letter, "To Live in Christ Jesus," which declared that homosexual persons "should not suffer from prejudice against their basic human rights" and also reaffirms the resolutions on gay ministry from the Detroit Call to Action meeting which urged Catholics to "root out structures and attitudes which foster discrimination" and "to provide information, counseling and support to families whose members are part of a sexual minority."

The Coalition was initiated in the spring of 1978 by New Ways Ministry, a Washington based, Catholic-oriented group engaged in workshops, retreats, counseling, education and research, which describes itself as a "ministry of re-

conciliation and social justice for Catholic gay persons, other sexual minorities, their families, friends and the larger Catholic community."

Coalition coordinators, Fr. Robert Nugent and Sr. Jeannine Gramick, say that their work is a response to the bishops' statement that the Christian community "should provide them [homosexuals] a special degree of pastoral understanding and care." They have been involved in gay ministry since 1971 and have written and lectured extensively on the topic in the U.S. and Canada. They spent this past summer on a fact-finding tour of England and the Netherlands, meeting with Church officials including bishops, pastors, theologians as well as Catholic gay groups and others engaged in similar work. They are currently exploring international link-ups for gay Catholic groups throughout the world, including third world nations.

Copies of the statement and a full list of endorsers can be obtained from the Coalition, 3312 Buchanan St., #302, Mt. Rainier, MD 20822, (301) 277-5674.

Producers Hope to Film *Rubyfruit Jungle*

By Cindy Stein

BOSTON, MA — If you're one of those people who wonders why "they" never made a movie out of the book, *Rubyfruit Jungle*, or if you heard that "they" were making a movie but didn't know what ever happened to it, then read on. There have been myriad myths circulating about this film and the possibility of it.

According to Jane Myers, one of the producers, half the people in Hollywood think they've already seen the film.

Contrary to popular belief, the rights to make the movie were bought from Rita Mae Brown, the author, more than three years

ago by a three-person partnership called Iris Production Co. Since then, however, Iris has not been able to raise sufficient funds to get the film into production.

A lot of work has been accomplished. The script, written by Rita Mae Brown and Arnie Reisman, a member of Iris and the author of *Hollywood on Trial*, is in its fourth revision. It has remained "faithful to the spirit" of the book, says Myers. Casting and shooting are still undone. The script has been left with the agents of many actresses and actors, but Molly Bolt, the story's protagonist, has not yet been selected. While the commitment of a "big name" might help to raise money, the film's producers are very concerned that the audience like Molly and so are hoping not to have to compromise.

In order for the film to stay at Iris and be completed there, investments are desperately needed. The producers originally set their sights on Hollywood as the place to seek co-producers with cash, but the nature of the subject matter, which industry people claimed would not be a money-maker, has held things up considerably. The producers, therefore, have changed their strategy and have begun to solicit investments from feminists and gays.

What is needed in dollars and cents is a total of \$875,000, which is a relatively low budget for a motion picture. If Iris could find a maximum of thirty-five investors

to commit \$25,000 each, *Rubyfruit* the movie would soon become a reality.

The more control Iris retains over the film, the more likely it is that it will not only remain true to the book but will be a more positive expression of the lesbian experience. If private money is raised through the feminist and gay communities, then Iris may select, for example, the director of its choice, which in all likelihood will be a woman.

The producers hope to convince would-be investors to change the type of investments they make by turning in the ITT stock portfolio for a piece of the film. Myers explained that the final product would be "very professional and quite able to stand up to other projects of an equal budget," such as films like *Outrageous*, *Girlfriends*, and *American Graffiti*. She stresses that the time is right to make a film like *Rubyfruit Jungle*, with its positive lesbian content, and she considers the project "a good political move."

If enough money is not raised from gays and feminists, Iris will have to protect its investment and sell the production rights to outside buyers who may or may not have "a feeling for the book."

If you would like to get in touch with Iris Production Company about the prospect of an investment, you can reach the producers through Cindy Stein, c/o Gay Community News, 22 Bromfield Street, Boston, MA 02108.



Author Rita Mae Brown with her book: "half the people in Hollywood think they've already seen the film."

Suspension of Police Officers Upheld

BOSTON, MA — The Massachusetts Civil Service Commission has upheld the suspensions of two Boston police officers convicted in a departmental trial last year of assaulting three gay teenagers near Park Square. The decision came in the case of Officers Thomas Clifford and John Gillespie, whom Police Commissioner Joseph M. Jordan suspended for three months last year (see *GCN*, Vol. 6, No. 11).

Clifford and Gillespie were convicted of taking part in an incident which occurred on Aug. 18, 1977 in which three gay teenagers — two of whom were in drag at the time — were kicked and pistol-whipped near Arlington Street. The victims were then taken in handcuffs to Boston Police District Four, but were never arrested or charged. The boys made formal complaints to the Internal Affairs Division and, after a series of four hearings last summer before a departmen-

tal hearing officer, the officers were each suspended for three months by Commr. Jordan.

Public employees in Massachusetts are entitled to a *de novo* hearing before the Civil Service Commission, and Clifford and Gillespie thus appealed their unprecedented suspensions. John W. Fieldsteel, counsel to Commr. Jordan, appeared before Hearing Officer William Koski with two of the three boys and a statement from the third. Rev. Randall Gibson also appeared as a witness on the city's behalf.

The officers were represented by Frank McGee, attorney for the Boston Police Patrolmen's Association. They claimed that the youths were suspects in an armed assault upon an elderly man, but no corroborating evidence was submitted.

The hearing officer found the youths' testimony to be "consistent and believable" and criticized

the officers for the inconsistency of the statements made at various stages of the investigation. Koski called the officers' conversation with an alleged assault victim "speculation." Specifically, both officers were again convicted of four charges: physically and verbally abusing the youths, failing to submit proper reports, lying to their superiors, and lying to Internal Affairs investigators.

"Appellants are culpable of the Specifications as charged," wrote Koski. "... The charges, as they stand, justify a three-month suspension against both Appellants."

The Civil Service Commission voted to uphold the Hearing Officer's findings and if the police officers wish to appeal their cases further, they must seek relief in the courts. Fieldsteel told *GCN* that once Civil Service has ruled against the officers, the likelihood of success in the courts is nearly zero.



Protesters marched against entrapment at the Boston Public Library on April 1, 1978.
Ken Rabb photo

Man Sues Boston

BOSTON, MA — A \$500,000 civil rights suit against the City of Boston on behalf of "John Doe," a 35-year old Boston man, has been filed in U.S. District Court by Gay and Lesbian Advocates and Defenders (GLAD). In the suit, GLAD charges Boston Public Library Director Philip J. McNiff, Police Commissioner Joseph M. Jordan, Deputy Police Supt. James J. McDonald, District Four Captain James M. McDonald, and Police Officer Angelo Terrizzi with conspiring to deprive him of his civil rights by falsely arresting him for prostitution.

Doe was one of over 100 men arrested during a two-week-long crackdown on alleged gay male cruising at the Boston Public Library in March of last year. The mass arrests incited some of the vocal anti-entrapment protests ever launched in Boston. Judges at Boston Municipal Court appeared sensitive to the accusations of entrapment, as nearly half the men who went to trial were found not guilty. (see *GCN* Vol. 6, No. 36).

In the suit, GLAD accuses the city of launching "a campaign of harassment and intimidation of persons believed to be or suspected of being homosexuals... to prevent suspected homosexuals from using the Boston Public Library." The suit charges that, after a 2-3 week plainclothes surveillance of the library "produced no evidence of criminal activity, the police officers undertook a campaign of entrapment of innocent persons solely because they appeared to said officers to be homosexuals." The police officers loitered in the men's room and other areas of the library and tried to encourage homosexual solicitations and even exposed their own genitals "in the apparent belief that this would result in an expres-

sion of sexual interest."

Doe was in the library to attend a concert when he was approached by Terrizzi — a young, attractive plainclothes officer — who asked him to have sex. Doe declined, but Terrizzi continued to repeat his offer until he agreed. Doe was then arrested for prostitution, and Terrizzi later testified in Boston Municipal Court that Doe had solicited him for oral sex for \$20. Doe was found not guilty.

The suit accuses city officials of depriving Doe of his rights to freedom from illegal detention and imprisonment under the Fourth Amendment; freedom from intimidation and humiliation, enjoyment of life, liberty, and property, and freedom from deprivation of due process and equal protection of the law under the Fourteenth Amendment; rights, privileges, and immunities under the First Amendment. The conduct of the defendants is called "false arrest, negligence, malicious prosecution, and civil conspiracy."

A spokesperson for GLAD, which is one of several public-interest gay law firms in the country, said that one anticipated effect of the suit is its "deterrent effect." Similar suits in other parts of the country have been successful, and it is irrelevant that this case involved an entrapped gay man, since any acquittal of this sort is grounds for a false arrest suit.

Any other "library defendant" who wishes to join in as a plaintiff in this case should contact GLAD at (617) 426-1350. With four new judges recently added to the federal bench in Boston, a trial could be scheduled within two years.

The Civil Liberties Union of Massachusetts is appearing as co-counsel in the suit.

Beware of This Man

BOSTON, MA — A News Note in last week's *GCN*, (Vol. 7, No. 16) entitled "Beware of This Man" warned persons who frequent gay bars to be beware of confronting Joseph A. Lister. Lister was recently convicted in New Hampshire of the 1974 murder of a gay man, but he escaped jail in September. More information has been made available with regard to Lister's appearance.

Joseph Albert Lister is described by the Federal Bureau of Investigation (FBI) as an American caucasian, 34 years of age, five feet, eight inches tall, who weighs 160 pounds. He is of medium build, medium complexion, with dark brown hair and brown/hazel eyes. He has worked as a laborer, messenger, office boy, and taxi driver.

Lister has two scars with stitch marks on his left forearm and a tattoo, "Joe," on his left upper, outer arm. The FBI reported in 1976 that Lister has been known to wear a light brown wig and frequents establishments catering to a gay clientele.

Joseph Lister has used several aliases in the past, among them Joseph Fredette, Thomas J. Hickey, Paul LeForestier (or LeForrester), Clifford Prenaveau, Clifford Joseph Preston and Joseph Preston.

A psychiatrist who testified on the state's behalf at Lister's New Hampshire murder trial described him as "the most dangerous guy I ever examined" and warned people who frequent gay bars to beware of him.

Gay Community News

THE GAY WEEKLY

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gay calvinism

To the Editor, GCN:

An English political expert named Hobbes once wrote a book called *Leviathan*, in which he urged that all human beings were inherently evil, and must therefore be kept in line by a tyrant. Hobbes was justifying totalitarianism on the basis of the Calvinistic doctrine of universal evil.

It seems to me that today there are a large number of gay persons who may be called secular Calvinists. They, too, believe that all people are evil, but they know that such a doctrine is no longer popular. So, in order to convert others to their belief, they have adopted the method of persuading people that certain groups are evil. They tell us that heterosexuals are evil because of homophobia, men because of sexism, adults because of ageism, whites because of racism, Jews because of Zionism; the rich, the military, the police, and so on. If you add all of these "evil" groups up, it turns out that they constitute ninety-nine per cent of the human race. Almost the only people who couldn't be included in these groups would be a handful of Third World lesbians who are young and don't want to be police-women or members of the armed forces; less than two per cent of the human race.

By convincing people of the evilness of each group in turn, the secular Calvinists gradually persuade people to believe in the evilness of ninety-nine per cent of the human race, which is only one per cent short of their goal. Calvinists are fanatical moral perfectionists who think that all people are evil because no one is a saint.

The sinister political implications of Calvinism are to be found in *Leviathan*, adapted to modern radicalism: the tyrant must control heterosexuals to prevent homophobia, must control men to prevent sexism, and so forth. Everyone is guilty of something, and must therefore be controlled. Universal evil justifies universal control. The secular Calvinists are totalitarians.

Having found that secular Calvinists seem to be in control of most feminist and gay liberation groups, I have become disillusioned with these movements, and refuse to support them any longer, in spite of having once been heavily involved in the gay movement.

Stephen W. Foster
Miami, FL

endorsements

GCN,

As the person responsible for seeing that a list of endorsers was included in the souvenir program for the National March on Washington for Lesbian and Gay Rights I feel a responsibility to respond to David Thorstad's accusation that said list was censored. At the time that the program went to press I had in my possession a typeset list of endorsers which I had brought to Washington from the national office for the March in New York; I gave this list to the person doing layout requesting that it be headed "Endorsers of the March *include*" knowing that new endorsements were coming in daily. For some reason unbeknownst to me the "*include*" was deleted; however, no organization names were removed from the pre-type set list. Since the time that the program went to press we have issued an updated list of endorsers, copies have been sent to GCN and Mr. Thorstad as well as numerous other publications, organizations and individuals across the country.

Katherine Davenport
National Media Co-coordinator
New York, NY

made in heaven

Dear GCN,

I would like to thank the Pope for this inspirational moment.

My theory: when women become nuns, they wear a gold band signifying their symbolic marriage with God; therefore, when men become priests, they have entered into a divine (I think divine is the key word), holy homosexual relationship with God Almighty.

God bless us all!

En Spiritus Sanctus,
Diana Lonsway
Cambridge, MA

strictly feminist

Dear GCN,

Thank you for your request for an organizational entry form for the *Women's Organizations & Leaders Directory*. The *Directory* consists only of strictly feminist organizations and feminist leaders.

While your publication is of concern and interest to women, it cannot be categorized as a strictly feminist publication because you also focus your news reporting on the concerns and needs of men.

I thank you for your interest and wish *Gay Community News* continued success.

Sincerely,

Alison Adler
Associate Editor
Women's Organizations & Leaders Directory
Women Today, National Press Bldg.
Washington, DC 20045

all the answers

Dear GCN,

Franz Martin seemed like a nice enough fellow when I met him a few years ago when he was involved with the now defunct *Detroit Gay Liberator*. Now he's gone and joined a Trotskyist sect known as the Revolutionary Socialist League, which seems to think it has all the answers for gay liberation and every other movement (see *Community Voices*, GCN Vol. 7 No. 15).

I find it sad when minds that are potentially creative are stultified by loyalty to closed systems. (My own mind was closed long enough by this sort of thing.) People like Franz Martin and his "comrades" apparently choose to deal with life's unanswered questions by shrouding themselves with self-serving labels like "revolutionary" and "socialist" which makes them the good guys while everyone else is seen as a sell-out, an exploiter, or a victim of "false consciousness." It's a neat package they create, making themselves heroes — just like their patriarchal heroes, Marx, Lenin and Trotsky.

These people are in fact no different from the narrow-minded Marxist heterosexuals many of us have known — except they try to interest gay workers, rather than straight workers, in their boring, incomprehensible and irrelevant pamphlets. There's a little megalomania at work these days among certain gay socialists who imagine that they are the vanguard leading a modern-day bolshevik revolution right here in the U.S. of A. Who but a handful of misguided souls among us thinks that the concepts of revolution prevalent in Russia in 1918 should be the essence of today's gay liberation movement?

Franz Martin accuses me of being a "mis-leader," but I never have claimed to be a leader. He, on the other hand, through his "League," wants desperately to be a leader. Frankly, I don't think he has much of a chance.

Yours truly,

Allen Young
Orange, MA

mel king coalition

Dear GCN,

I am responding to last week's article on the Mel King Coalition's decision not to endorse either White or Timilty in the Boston mayoral race. There are several statements which misrepresent gay people's involvement in this; in particular: "the split in the Mel King Coalition . . . seemed to be along issue-oriented lines, with the largest group (tenant interests) inclined to Timilty while gays seemed largely behind White."

The Coalition was made up of tenants, women, people of color, and gay people, who were able to see beyond single issue interests. When Kevin White spoke of his support for gay rights he drew applause from the whole range of groups in the Coalition. However, due to White's oppressive stand on housing issues, his political machine, and other factors, no neighborhood or issue group, including the gay caucus of the Coalition, supported his endorsement. Active members of the gay caucus did argue strongly for a no-endorsement position, because we do not see Timilty as a real alternative. The main reason we see Timilty also as unacceptable is his historic stand against women's right to choose to have abortions. The Coalition could not support a man who has said that he does not believe women have the right to make decisions about their own bodies. In the struggle against sexism, we joined feminists in bringing up this issue.

The concern over Timilty's voting record against gay rights in 1973 and 1974 is less important since he has corrected that position since then.

The mistaken information — that we seemed to be behind Kevin White — could have been corrected had I been contacted (I left my name and phone number at GCN saying that I could release relevant information regarding candidates' night) or had any gay person in the Coalition been contacted.

In solidarity,

Lee S. Tennyson
Chairperson, Gay Caucus
of the Mel King Coalition
Roxbury, MA

(David Brill replies: I spoke to individuals who attended the Arlington Street Church event but was unable to reach Mr. Tennyson despite numerous attempts and messages. Many of King's gay supporters, however, were in constant contact with GCN, and stated they intended to support White. I could not verify whether these gay people were also considered members of the Mel King Coalition.)

Distribution Manager.

GCN needs someone to join our distribution team (for our local distribution route). This is a part-time position. Contact Richard Burns at 426-4469. You'll need transportation.

now

Dear Editor:

Cindy Stein's report on the National NOW Conference stated that we intend to let our membership in NOW expire because of Arlie Scott's defeat in her bid for reelection to the post of Vice President — Action. That in itself is not reason to quit NOW. It was the way in which it was done — by lies and innuendo. This tactic plus Ellie Smeal's hand-picked slate of officers (the "team" she said she could work with effectively for ratification of the ERA) was used to defeat Treasurer Eve Norman as well. Both women made the mistake of speaking out in Executive Committee meetings, of questioning the strategies and directions of NOW, of failing to "yes" Smeal on every occasion. Scott had also become outspoken on issues other than the ERA, issues such as abortion and gay rights which are every bit as crucial and timely. Additionally, Scott had been more and more identified as a lesbian spokesperson and could conceivably be in line for the presidency of NOW two years hence when Smeal will have to step down.

The Lesbian Rights Resolution was a trade-off, which many lesbians bought. But those of us who have been members of NOW for any length of time (we have been members since 1967) know how easily resolutions are passed at a convention and how difficult it is to implement them in the interim between conventions. Lesbian members have little control or input in NOW's National Lesbian Rights Committee. Smeal not only appoints the chair, she also hand picks all of its members and therefore has a lot of control over the direction of the Committee. Last year Kay Whitlock was hassled into resigning as chair. Her replacement was quoted as saying to chapters, "You don't have to do anything for lesbian rights. Just don't speak against them." Now we have Jane Wells-Schooley, a straight woman acting as our great advocate in NOW's hierarchy. She perceives that challenging sodomy laws in the various states should be the top priority in achieving civil rights for lesbians and gay men — a course that is highly dangerous considering the conservative climate of the nation.

Furthermore, the shabby treatment of other minority women in NOW cannot be ignored. Smeal said we should not vote for the only Third World candidate, Sharon Parker, because NOW is above tokenism. Apparently exclusionism is preferable. Smeal claimed she could not find any qualified minority women for the ERA Strike Task Force. The reason she has failed to "recruit" minority women may very well be her entirely white middle-class approach to women's issues and NOW's abandonment of Third World women on such survival issues as regulations to prevent sterilization abuse.

Aileen Hernandez, the second national president of NOW, was not impressed. At the organizing meeting of the Black American Political Association of California following the NOW convention, Hernandez introduced a resolution calling for black women and men in NOW to turn in their membership cards and refuse to cooperate with NOW until the organization deals with its racism. The Women's Caucus of the some 500 participants adopted the resolution unanimously.

Nor did the plenary session at which four Third World national women leaders were seated on one side of the platform and NOW's lily white officers on the other go unnoted. The use of these women in this manner as a symbolic gesture of solidarity with minorities was duly reported in the press and was, indeed, highly offensive to feminists within NOW.

It is hard to believe that Ellie Smeal once played a prominent role in the Majority Caucus, which had resolved to reform NOW to "protect democracy, free expression and dissent in NOW . . . recognize the value of different perspectives and personal/political styles . . . encourage bold and innovative approaches to issues . . . maintain flexibility and mobility to stay abreast with current needs." Smeal abandoned the feminist principles of the Majority Caucus in a raw bid for personal power, the kind of power politics the Majority Caucus had been formed to combat.

Smeal successfully tied election of her slate to the urgency of the fight for the ERA and managed to vote down the last semblance of opposition: the resolution calling for inclusion of Letters to the Editor and open debate on issues in *National NOW Times*. The fact is that NOW has become a multi-million dollar corporation and a one-woman organization. The hierarchical leadership and bureaucratic power structure of NOW, reminiscent of other forces in society that keep women under control, is the antithesis of feminism. The goal, we thought, was to empower women, not overpower them.

These are our perceptions and our reasons for quitting NOW. While we would encourage lesbian feminists in NOW to drop their memberships and put their energies into more principled feminist endeavors, we nonetheless support those lesbians who feel compelled to continue the struggle within NOW. We do not wish to pit lesbian against lesbian. We all have to make our personal decisions based upon our own awareness, our own experience. We learned that long ago.

Del Martin
Phyllis Lyon
San Francisco, CA

Speaking Out

Reform or Revolution? What Direction for the Lesbian/Gay Liberation Movement?

By Sharon Payne/Revolutionary Socialist League

The politics and methods of the Revolutionary Socialist League have been the subject of continuing debate within the lesbian and gay liberation movement. Most recently, the Philadelphia Workers' Organizing Committee has voiced its disagreements with the RSL's approach to the March on Washington as expressed in an open letter on this subject printed in the 10/6/79 issue of *GCN*. PWOC's main contention is that the RSL "views all reforms as antagonistic to revolution," that we misunderstand the relationship between "process and goal." As this discussion concerns the direction and future of the lesbian/gay liberation movement generally, the issues raised here should be relevant to all lesbian and gay male activists. We would like to respond through elaborating the actual views and work of the Revolutionary Socialist League.

First, PWOC's contention that the RSL downgrades reforms is transparently false. In every area of struggle — the anti-racist movement, the trade unions, the prisons, struggles for national liberation, the fight for women's rights — we support all concrete gains of the working class and oppressed people. We actively fight to defend basic democratic rights, for immediate demands and reforms. Anyone familiar with us through our work or our newspaper, *The Torch/La Antorcha*, knows this to be true.

This is also clear from our participation in the lesbian/gay movement. We have been active for years in several cities across the country in struggles for gay rights bills, against Anita Bryant, against bar raids, for women's centers and so on. Moreover, the RSL pushed for a national march for gay rights from the very start, at the Philadelphia Organizing Conference where we helped defeat moves for postponement and obstruction. RSL supporters devoted their energies towards building for the March on Washington in Boston, Chicago, Detroit-Ann Arbor, Los Angeles, New York and elsewhere. A number of us served as elected delegates to the Houston Organizing Conference, where we proposed concrete measures to strengthen and broaden the March. And in Washington itself, the RSL built a contingent of over 100 lesbians, gay men and straight supporters — black, Latin, Asian and white — from seven areas of the country.

The real issue of dispute raised by PWOC is the role of revolutionaries inside movements under the leadership of reformist, pro-capitalist forces. The questions posed are: Should revolutionaries *simply* support the struggle for reforms on its existing level and, by extension, support the given leaderships of these movements, leaving the fight for revolution to "another day"? Or should revolutionaries fight for immediate demands *while and through* struggling for revolutionary working-class leadership of these movements? This is the approach of the RSL. This is the basic difference between our practice and that of the rest of the left in the lesbian/gay movement.

Concretely, the RSL's approach to the March on Washington movement was, first, to expose the reformist leadership whose method of operation is to tie the movement to liberal Democratic politicians and, through them, to the capitalist system responsible for our oppression. We fought to defend the 28 sisters and brothers indicted for the San Francisco rebellion, against the leadership's successful moves to confine demands to those serving the interests of better-off, middle-class gays. Underlying our approach was the fight to show that the movements of all oppressed people can be effectively led and championed only by the working class as a whole. We consistently and patiently explained that achieving lesbian and gay liberation (like women's or black liberation) means overthrowing capitalism through socialist revolution.

In waging this struggle, we were a small left wing. The organized lesbian/gay movement, particularly at its official conferences, has been overwhelmingly dominated by pro-Democratic Party forces: National Gay Task Force, Democratic-Socialist Organizing Committee, etc. At the same time, almost the whole Marxist left has stood outside of the movement. The RSL has actively looked for opportunities to unite with other Marxist-Leninists against the right wing of the movement represented by the capitalist Democratic Party. Where was PWOC? We are prepared in the future to unite around common areas of agreement in a common struggle. Is PWOC prepared to do this?

In fact, PWOC's real difference with the RSL is not over the question of supporting reforms. *What PWOC* — and other left groups — *really object to is our open fight for revolutionary politics inside movements under pro-capitalist leaderships*. This is why PWOC finds the time to attack the RSL (the left) rather than the March leadership (the right). Cheap shots like "the RSL wants revolution yesterday" or "the RSL wants to browbeat people into supporting revolution" are designed to divert attention away from PWOC's real objection.

The "trouble" with the RSL is that we simply tell the truth about capitalism, socialism, the working class and revolution. The language and arguments we use will vary with the situation — but our message is always the same, loud and clear. In working alongside of reformist leaderships in a common struggle, we never bury or camouflage our differences and criticisms. In the fight for immediate demands, we never hide or downplay what we are working towards. In struggling with people of all views, we are never browbeaten or ridiculed into renouncing our own convictions. This is what grates on the nerves of "Marxists" who see fighting for reforms as a *substitute* for fighting for revolution.

PWOC gives the game away with all their emphasis on "process." This excuse for opportunism is nothing new inside the working-class movement. Some three-quarters of a century ago, the German Social-Democrat Bernstein tried to "improve" on Marx by insisting: "The movement is everything; the goal is nothing." Lenin built the Bolshevik party in Russia and led the only genuine socialist revolution by fighting this notion tooth and nail. Over decades of struggle, Lenin argued that "trade union (or reformist) consciousness would not spontaneously become revolutionary consciousness." It is precisely the task of revolutionaries to advance the existing level of struggle by pointing out the way forward — and the ultimate goal — at every step. *Precisely when the masses of oppressed and working people accept capitalist values and have illusions in the system, it is most crucial for revolutionaries to fight against the stream and "say what is."*

This fight is central to building a revolutionary working-class party today. Does PWOC stand with Bernstein or with Lenin? Is PWOC for limiting the struggle to reforms, waiting until the "objective process" awakens a more revolutionary consciousness among the masses of people? Or is it for fighting for immediate demands through the struggle for revolutionary consciousness today? Will PWOC blame the present political illusions of the community for its own inability to provide leadership? Or will it join the RSL in seeking to raise the level of consciousness through revolutionary intervention within the existing movements?

World capitalism is crumbling before our very eyes. The ruling class in this country, through the Democratic and Republican parties, is attacking jobs, health care, housing, education and other basic needs of the working class and oppressed people. While the right wing is growing, so is the working class response. Blacks and Latins, the unemployed and unorganized, women, gays, students are all moving into battle on various fronts. The task is to forge the links between these fronts, to bring the organized power of the working class to the fore. The choices facing us are: can we build in time a revolutionary party capable of unifying and leading these struggles to victory — socialist revolution? Or will capitalism — propped up by reformists of every stripe — drag us into barbarism?

The RSL welcomes all contributions to the discussion of how to move the struggle forward. But those who consider themselves Marxists must take care not to build the camp of reformism at the expense of revolution.

"Speaking Out" is the column designed for the benefit of *GCN* readers. It is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your thoughts, ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, *GCN*, 22 Bromfield St., Boston, MA 02108.

Community Voices

dancing in hadley

Dear Friends,

In the spring of 1979 about twenty students from the University of Massachusetts in Amherst, and their friends, were thrown out of a "disco-bar" in Hadley for dancing with members of their own gender. Believing that it was within their rights to dance with whomever they chose, they returned the following week. The bar was ready for them.

Part-time bouncers "off-duty" that night, and their friends had gathered to rout the student group. When ugly taunts and vicious language failed to stop the dancers, they turned first to spraying beer, finally resorting to shoving, tripping, punching, and head-locks. Although repeatedly asked for assistance and protection, the manager of the bar not only refused to get involved personally, or to summon the police before someone was seriously hurt, but denied members of the group use of the public phone to call police themselves.

As you may imagine, the assaults that evening ultimately did have the desired effect upon the majority of dancers. They were frightened and intimidated and are unlikely to test their "equality" again.

Fortunately for all of us, two members of the group have had the courage to pursue the injustice done. They have filed suits for assault against the attackers, and of discrimination against the owners of the bar. Hooray!! Unfortunately such suits require strong commitments financially as well as personally, and even filing the suits and its attendant publicity has been a considerable burden. Pressure from family, campus, and the press has taken its toll. While those bringing the suit must bear the social pressure, we can help with the rest.

While we are enormously proud of their determination in this matter, and we have been assisting in every way we can, the time has come for us to admit our limitations and ask our friends for help. We need assistance in raising the funds essential to continue the case. We invite (beg. . .) you to join the growing list of individuals and organizations supporting this suit, or to remain anonymous, as you wish.

Contributors will be repaid should we win a judgment large enough to cover legal expenses, and will be kept informed of the progress in the case and of its final disposition. A verdict in "our" favor in the discrimination suit will certainly be used as a precedent and applied to other cases involving gay oppression such as those in housing and child custody. Such a verdict would also underscore the right of any citizen to dance with any other, and to be equally protected by the management of public facilities. As you can see such a ruling could be beneficial to thousands.

Please, join our cause, it may be a giant step toward ending gender discrimination in general, and discrimination against lesbians and gay men in particular.

Contributions may be sent to: People's Gay Alliance (P.G.A.), Student Union Bldg., University of Massachusetts 01002 or Attorney John Ward, 2 Park Square, Boston, Mass. 02116. Please make checks out to "Q.R. Disco Fund."

With thanks,

Kevin George
President
Peoples Gay Alliance
UMass, Amherst
Amherst, MA

red-baiting

Dear *GCN*,

I would like to comment on Rick Hillegas' article "100,000 March in Washington." Some of the information in the article was untrue and I thought it should be corrected.

The author stated that "two predominantly straight organizations, the N.Y. Revolutionary Socialist League and the Workers World Party, brought large contingents." First of all, how does the author know that these organizations are predominantly straight; and second, what does it matter? Both organizations marched in Washington for the same reason as the rest of us, to support the struggle for gay liberation. Considering the lack of participation and support from the rest of the Left, I think it was significant that these groups were there.

Hillegas also stated in his article that members of the RSL were chanting "Gay Rights are Gay Riots." The chant was actually "Gay Rights or Gay Riots." Is anything the matter with that?

Also the author wrote that RSL members were taunting the police and trying to provoke them. I wonder where he got this information. Was it just a rumor?

I am not a member of the Revolutionary Socialist League, but I did march with their contingent on October 14. I did so because I feel that they have put up a strong and consistent fight for gay liberation. I think the author ought to concentrate more effort on reporting things objectively and less effort on red-baiting.

Amy Grabel
Dorchester, MA

idaho

Dear *GCN*,

We, the gay inmates at the Idaho State Prison have all written to gay groups around the U.S. asking for support and for a lawyer to come and see us. As of this date we've heard nothing at all from anyone. Are all the gays so afraid of Idaho that we are all pushed out in the cold?

I read *GCN* all the time and really enjoy it, but we need help and support here in Idaho, and in Boise at this prison. Why we can't get it is the question we'd like answered. We are all human here and have been really looking for help and support but just can't seem to find gays that want to take the time. All the other prisons are more important, or are closer, and Idaho is too far away and too backwards to think about.

We don't look forward to seeing this in the *GCN* for it seems to be too much of a put-down for the gays that say they want to see people in prisons treated fairly.

In gay love and pride,

Ray Barker
Gay Inmates of the
Idaho State Prison at Boise
c/o Ernie Hall
Box 1341
Wallace, ID 83873

STUDENTS

Each semester *GCN* takes on several student interns in the news, features, and art departments. If you are interested in such a position for either the month of January or for the spring semester, contact us now.

White Re-Elected

Continued from Page 1

after election day he also agreed that the gay community was victorious on election day. "A fifteen thousand vote difference is a lot of gay votes," said MacCormack, who has estimated that some 25,000 gay voters may have gone to the polls on Tuesday.

"I think it proved that the lesbian and gay community was not prostituted for votes," he said.

MacCormack explained that his own goal, now that the election is over, will be to further develop programs on the city level to benefit the gay community. "The cynicism has dissolved," he said. "There's no more campaign rhetoric to say that things are being done for vote-getting purposes." He said he would continue to "strive for all-inclusive representation as opposed to the exclusionary tactics that have surfaced in the past."

At White's campaign reception at the Copley Plaza on election night were many familiar faces from the gay community — possibly the largest bloc of non-city employees there — including Jack Rubin, Jim Mitchell, Michael Campbell, Steven Tierney, Linda Carford, Bill Damon, Larry Kessler, Bob White, Mead Irwin,

Alan McDonald, Joe McGowan, and Elaine Noble. Regrettably, none of the photographers present obtained improbable photographs of gay couples kissing each other in the shadow of police officers and teenagers wearing "Southie Loves Kevin" badges.

Rising and Falling Stars

The future of the relationship of the city's gay community to City Hall may have been foreshadowed at a fundraising reception for White held at Buddies three days before the election. White announced that he has ordered MacCormack moved back into City Hall from Tremont Street, where he had been inexplicably transferred in August (see GCN, Vol. 7, No. 2), and given him a new telephone line (725-4410). White and MacCormack arrived at the Buddies benefit in the same car and left together as well, actions of some significance in an administration whose most telling features are the most silent.

And silence best describes the current relationship between White and Noble — a pattern also quite visible at Buddies. When White arrived, he did not speak to Noble and, on the way out, when Noble asked the mayor to visit the

lounge, he responded that he didn't think it was necessary because he had already been there. The mayor then turned to MacCormack for concurrence and got it.

What seemed to occur during the closing days of the campaign was a chilling of the relationship between Noble and White. Sources reported that White was livid at the ex-representative for upstaging him at a candidates' night on Oct. 11 sponsored by the Neighborhood Association of the Back Bay (see GCN, Vol. 7, No. 15), at which White was castigated for a letter written by Noble on his stationery.

In addition, the mayor was attacked by Timilty at a meeting of the Mel King Coalition for shunting MacCormack out of City Hall into a room without a telephone at 182 Tremont Street. White apparently had no knowledge of MacCormack's transfer, and community sources reported that Noble was responsible for the transfer. Thus, Noble's actions seemed to provide Timilty with political ammunition to use against White, which is not the way for a high-level staff aide to ingratiate himself or herself with



Paul McMahon photo

MAC CORMACK ON THE LINE — Mayor Kevin White last week ordered Robin MacCormack, his gay community liaison, returned to a new office in City Hall, and a new phone was assigned — (617) 725-4410. White made the announcement at a fundraiser on Nov. 3 at Buddies.

the boss, especially Kevin White.

White plans a week-long vacation in Barbados and when he returns, City Hall-watchers are waiting for him to make personnel and salary changes.

City Council Race

In the contest for City Council, eight of the nine incumbents were

re-elected, with Councillor Larry DiCara — a long-time gay rights supporter and endorsee of the Mass. Gay Political Caucus (MGPC) — topping the ticket with 68,913 votes. Councillor Christopher Iannella, also backed by MGPC, was about 400 votes behind. John Sears of Beacon Hill came in in the seventh spot, becoming the first Republican on the Council in several decades. Stephen Farrell and Barbara Ware, the two other MGPC-endorsed candidates, finished 14th and 13th, respectively.

However, in Wards 4 and 5, all the MGPC-backed candidates ran exceptionally well. MacCormack attributed this to MGPC support as well as to the endorsement of DiCara, Sears, Ware, and Farrell by the Ward 5 Democratic Committee.

School Committee

John D. O'Bryant, an MGPC endorsee, was returned to the school committee, as was former committee member Pixie Palladino of East Boston, who had been rated negatively. Jean McGuire, who also had gay support, finished ninth out of ten candidates.

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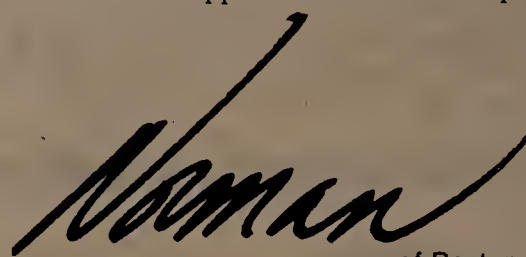
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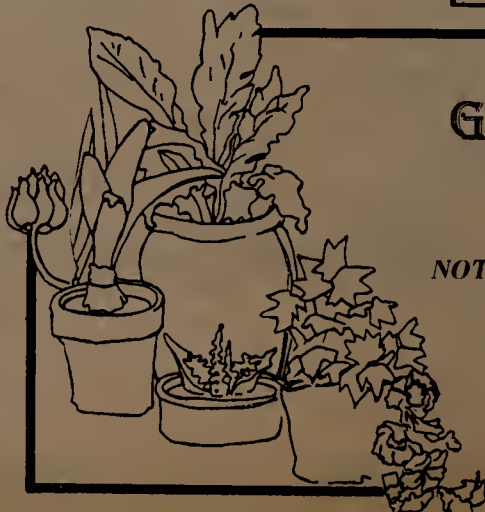
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Did You See?

The following story is reprinted from *Gay Madison*, a monthly publication (P.O. Box 2151, Madison, WI 53701).

At about 12:30 a.m. on May 17, 1979, a gay man was on his way home from an evening walk. About a block from the Concourse Hotel he passed three young, white men, lounging against a building. As soon as he passed them he was grabbed from behind. One pulled a knife and threatened to kill him if he made a noise or struggled; they then dragged him between two apartment buildings. The men verbally attacked him; they pushed and hit him. The one with the knife "played" with him, drawing the knife across his face again and again, just enough to draw blood. Suddenly they cut his shirt off, at the same time slashing his back. The three then took turns raping

him. As the third took over, the victim passed out.

When he awoke to find himself alone, hurt and bleeding, he ran to the home of a friend, who called the police and an ambulance. At the hospital, he told the police only that he had been jumped and beaten. He feared the questions and examinations that would surely follow if he told more. He was too shocked and ashamed by what had happened to tell the whole story. He should have.

I am that man. I am still struggling with the anguish . . . the nightmares . . . the fear. And I am angry.

I'm angry that those men could assault me, would use me in that manner. I had no idea that something of that nature could happen in Madison. In a larger city I might not be so shocked; but I, along with many others, have con-

sidered Madison a relatively safe place. I was not in drag, I wasn't cruising, I don't look feminine or weak. I was just walking home.

I had never heard of such incidents happening here before, until talking with friends after I was raped. Many of them confided to me acts of violence committed against them in the last year. Unprovoked attacks, beatings, attempted rapes, executed rapes — I heard stories of all, many from people I am close to. I had never heard these stories from them, because no one would talk about them before.

Well I'm talking! I'm getting involved with people who are taking steps to halt these violent attacks. This letter is one of the first steps — warning you, letting you know what's happening on the streets of Madison, and saying *be careful*. You could be next.

San Francisco Must Hold Run-Off

Continued from Page 1

for the office of District Attorney in December. The three top vote-getters were Arlo Smith, who polled 70,000 votes, incumbent D.A. Joseph Freitas, who polled 46,000, and Carol Ruth Silver, Supervisor of District Six, with 41,000 votes. Freitas, Kyper said, ran "a very poor second" and lost votes in the wake of the Peoples Temple affair and the manner in which his office handled the murder trial of Dan White. Smith and Freitas will face each other at the polls in December.

In the race for Sheriff, neither incumbent Eugene Brown nor challenger Mike Hennessey achieved a simple majority, and that office also will be subject to the December run-off.

Brown drew 48,000 votes, or 25 percent, in the wake of a lapse in credibility following several jail escapes, suicides by prisoners, and

charges of brutality in jails under his jurisdiction. The successor to progressive former sheriff Richard Hongisto is currently the only black city-wide office holder. He was appointed by Moscone when Hongisto accepted a job in Cleveland.

Hennessey polled 78,000 votes for 44 percent of the total. He was a former Hongisto aide.

District Five

In the supervisor's race in heavily gay District Five, twelve candidates filed for election before the Sept. 7 deadline. Of those, two will vie for election in the December run-off: Harry Britt, the incumbent appointed to replace the slain Harvey Milk, who received 27 percent of the vote, and Terence Hallinan, who polled 22 percent of the vote.

District Five is comprised of 85 percent registered Democrats and a lesbian and gay voting popula-

tion of 30-35 percent. There was speculation among some pollsters that Kay Pachtner, a feminist consumer advocate, would overcome Hallinan, but it never happened: Pachtner came in a close third, polling 20 percent of the vote.

There will be more campaigning in San Francisco over the next months, but the field has narrowed. Of ten candidates for the mayor's office, the field is down to two; of the original 12 for the District Five seat, the field has also been cut down to two.

Only one thing is certain: San Francisco will come out of its Dec. 11 run-off election with a conservative mayor. An adage has been coined in San Francisco which says that "Feinstein is a conservative posing as a liberal, but Kopp is a conservative who doesn't pose."

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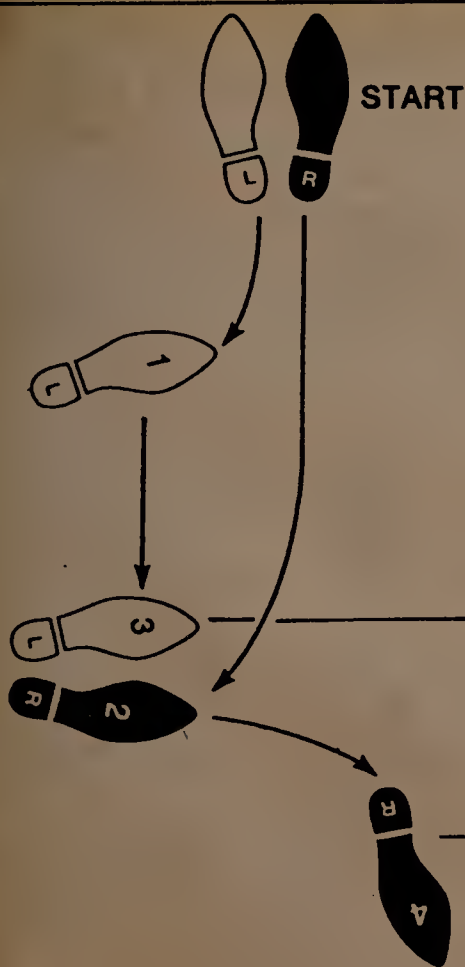
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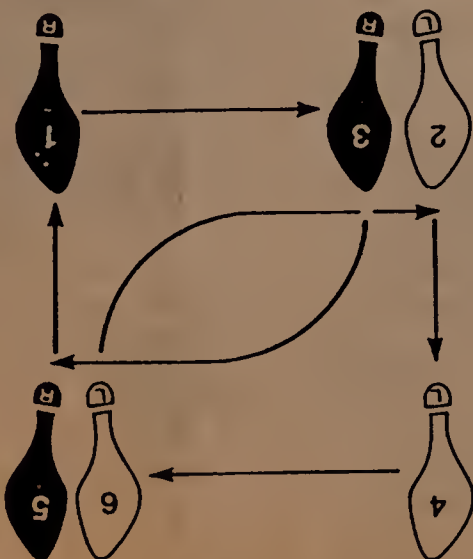
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In the last few years lesbian and gay historians have begun piecing together a history of the varied experiences of lesbians in America. They have discovered, for example, large collections of love letters between middle-class women who attended 19th century women's colleges or who were active in the early feminist, labor and settlement house movements. They have also found evidence of lesbian relationships among women who worked in 19th century factories and department stores and who lived in residence and boarding houses.

Perhaps the most visible lesbians of 19th century America were women who passed as men and married other women. American newspaper headlines such as "Poses, Undetected, 60 Years as a Man," "A Gay Deceiver of the Feminine Gender," and "Death Proves 'Married Man' a Woman" announced the shocked discoveries of these womens' deceptions. These reports appear to become more frequent beginning in the mid-1800s, and represent, I suspect, only the tip of an iceberg. They are possibly the most visible evidence of a larger social phenomenon in which many American women chose to abandon their feminine roles and successfully pass as men.

A brief historical background might help explain why these women chose to pass as men in mid-19th-century America. Before the 19th century, most Americans lived in villages or on farms where work, while thought of as women's work or men's work, was integrated with homelife. In this young country everyone's labor was valuable, and women were known to work as innkeepers, farmers, shopkeepers, and merchants in villages and towns.

As cities grew and industrial capitalism expanded, men left their households to enter a world of paid labor from which women were excluded: a world of business, politics, and civil service where men socialized with each other in taverns, beerhalls and saloons. Women found few opportunities in this all-male world and were hired only as the lowest paid workers in factories, a place reserved mostly for immigrant women. While men worked for wages outside the home, the work inside the home — housework, rearing children, providing for the family's domestic needs — became the unpaid work of women.

At the same time that men were separating their world from women, the differences between the sexes were artificially exaggerated so that, according to historian Mary Ryan, "By 1860 sex had cut a bold gash across all of society and culture, bluntly dividing American life and character into two inviolable spheres labelled male and female." Not only was the home feminized and the workplace masculinized, but extreme masculine and feminine values were assigned to articles of clothing, emotions, language, skills and mannerisms.

Many women began measuring their lives against a new ideal of womanhood based on this exaggerated femininity. The ideal middle class woman in mid-19th century America did not work for wages; instead, she was supported by her husband or father. She was supposed to be maternal and sentimental and remain at home taking care of her children. Seldom in the company of men, she lived in a nearly all-female world. She didn't drink, smoke, swear or travel alone. She was soft spoken, wore corsets and petticoats — never shirts or pants — and bore the responsibility of keeping the men in her life properly moral and religious. She was assumed to be sexually passive and pure, and did not discuss sexual matters, which belonged only in the world of men.

Not all women, of course, lived according to this middle class ideal of womanhood. Most black women and men, for example, labored under the same oppressive system of slavery, a system that treated both men and women as property. Immigrant and working class women did work for wages, but these wages were so low that it was nearly impossible for a working woman to support herself. Middle class women who were unmarried had few options and faced poverty and social disapproval as “spinsters” and “old maids.”

In the future centuries it is probable that woman will be the owner of her body and the custodian of her own soul.... [But now] the well cared for woman is a parasite and the woman who must work is a slave. ...Do you blame me for hating to again resume a woman's clothes and just belong? Is it any wonder that I determined to become a member of the privileged sex, if possible?

—Cora Anderson/Ralph Kerwinico, 1914

Women in mid-19th century America began to find it increasingly difficult to escape these economic and social restrictions. Some women resisted these restrictions on their lives in imaginative and often extreme ways. Married women, for example, sometimes formed passionate and devoted relationships with other married women that lasted for decades. Other women entered the all male public world and, despite public scorn, began movements for abolition of slavery, labor unions, moral reform, birth control, and women's suffrage.

Still other women entered the privileged world of men by successfully “passing” as men. For many women, passing as a man was one way to live an economically independent life. “I made up my mind,” wrote Lucy Ann Lobdell in 1855, “to dress in men’s attire to seek labor, as I was used to men’s work. And as I might work harder at house-work, and only get a dollar per week, and I was capable of doing men’s work, and getting men’s wages, I resolved to try to get work away among strangers.” Lucy Ann Lobdell lived with a woman as “husband” and “wife” for over a decade. A woman named

Charles Warner recalled that in the 1860s, “when I was about 20 I decided that I was almost at the end of my rope. I had no money and a woman’s wages were not enough to keep me alive. I looked around and saw men getting more money and more work, and more money for the same kind of work. I decided to become a man. It was simple. I just put on men’s clothing and applied for a man’s job. I got it and got good money for those times, so I stuck to it.” Charles Warner passed as a man in Saratoga Springs, New York for over 60 years.

A woman who passed not only earned more money for the same work, she could also open a bank account and write checks, own a house and property, travel alone, even vote in local and national elections. In 1876, for example, a woman living as Albert B. Clifton told a Long Island judge that she “prefers men’s clothing because she can see more and learn more as a man than as a woman.” And Murray Hall, who passed for over 25 years and twice married women, became a prominent New York politician in the 1880s and 1890s and voted for years in both primary and general elections.

How did these women successfully pass as men? In addition to wearing men's clothes, often borrowed from a brother or cousin, these women had to perfect men's language and tone of voice, as well as gestures, walk, and habits, including smoking and drinking. They had to be physically strong, confident on the street, and be able to flirt with women. For some women this behavior came naturally. Others, like "Mr. L. Z.," a lesbian in Boston, "took great pains to observe carefully the ways of masculinity in general and even has taken lessons in manly deportment from an actor under the pretext of turning to the stage." Descriptions of these women included much more than clothing: "She drank," went a typical account, "she swore, she courted girls, she worked as ahard as her fellows, she fished and camped, she even chewed tobacco."

Passing involved great risks, especially discovery, which meant a loss of freedom and independence, and could create a scandal and bring on arrest or even a court order to wear women's clothes. Some women risked their lives rather than be discovered. Murray Hall suffered from breast cancer for years and only when she was near death did she risk seeing a doctor, who neither cured her nor kept her secret. Physicians were most to be feared. Many of the passing women we know about today were exposed to the press by doctors in hospitals, prisons, and the military.

Many passing women, but not all, courted, lived with, or married other women. Mid-19th century reports sometimes explained these marriages as expressions of women's rights. An 1867 San Francisco newspaper story, for example, about Mary Walker, a passing woman from Richmond, Virginia, and her female fiancée, noted that "they are not to be married at present, as women's rights have not attained to that degree of development." We may not know for sure if all of these relationships were sexual, but it is important to affirm that these women were capable of fulfilling each other sexually, even if they had to keep their sexuality a secret.

Women who passed as men not only gained economic independence, they also could become sexually assertive and attractive to other women without raising eyebrows. This was an unusual experience for many 19th century women, who were raised to be sexually passive. All passing women had to decide how they would relate to other women. These relationships ranged from bachelorhood to publicly marrying another woman and living as husband and wife. Some women may have passed in order to justify their sexual love for women. Others may have passed as husbands to gain social acceptance for a love that would otherwise have been condemned. For still other women, passing may have come first, providing a woman with a series of experiences, such as being able to live independent of men, that allowed two women to live together in a lesbian relationship without a man's support. In any case, the connections between passing and sexuality are complex, and the motives of passing women need to be explored further.

It is an odd thing, but everyone who disappears is said to be seen at San Francisco. It must be a delightful city, and possess all the attractions of the next world.

Oscar Wilde, 1891

In 1854, 35 year old Lydia Ann Puyfer was arrested in New York City for wearing men's clothes. When asked why she was thus attired, she explained to the judge that she was "from Gowanus, Long Island, that she had stolen her cousin's clothing with the intention of shipping as a seaman, and that she was bound for California."

Lydia Ann Puyfer was not alone on her journey to California. From the days of the 1849 Gold Rush, San Francisco's reputation as a wild and pleasure-loving city that tolerated all types of "eccentrics" attracted people considered social misfits "back East." Its reputation as a "gay mecca" is not a sudden product of the 1970s, but has roots that go far back into the 19th century.

While accounts of lesbians who passed as men appeared in 19th century newspapers from all over the United States, an examination of the accounts from a single city such as San Francisco can ground these women's lives in local history. From a preliminary search through scrapbooks of early San Francisco newspaper clippings for lesbian-and gay-related materials, I have found many detailed accounts of lesbians who passed as men. I suspect that a search through newspapers of most American cities, together with oral histories of older lesbians, would uncover similar stories. The San Francisco accounts are already beginning to reveal a lost local tradition of passing women, many of whom were well known during their lifetimes in San Francisco and throughout California.

Jeanne Bonnet, for example, grew up in San Francisco as a tomboy and in the 1870s, in her early twenties, was arrested dozens of times for wearing male attire. She visited local brothels as a male customer, and eventually organized French prostitutes in San Francisco into an all woman gang whose members swore off prostitution, had nothing to do with men, and supported themselves by shoplifting. She travelled with a special friend, Blanche Buneau, whom the newspapers described as “strangely and powerfully attached” to Jeanne. Her success at separating prostitutes from their pimps led to her murder in 1876.

Another San Francisco woman, "Babe" Bean, passed for 40 years as a male Red Cross nurse, soldier and charity worker. She was discovered in 1897, when she briefly became a reporter for a Stockton, California daily newspaper, where she described her experiences passing in hobo camps.



"The Neat and Tasty Interior of
paper depiction of Babe Bean's

Les Mas

=By A

The following is an abridgement of the San Francisco Masquerade grew out of Berub's experiences with lesbians and gay men in early

The following narrative of 1845-1907 is one kind of detail that can be compiled from local newspapers. These articles, of course, express the "imitation men", and ignored the "distorts nearly every 19th century attitude that the "masquerade" ordinary women. In the following included as much about her life as revealed.

A SECRET
LUIA MATSON M

Her Se
Once Enga

In late January, 1895, police in California, 25 miles south of San Francisco, had been running a summer resort for a series of debts which he was unable to pay. He was taken to the county jail in San Jose and threw him in with the petty larcenists." Four days later he was in an all-male cell and took him up for questioning.

The District Attorney had orders made out to Luisa Elisabeth Matson, a woman was, Matson replied, " 'Matson,' the D.A. said in you and Luisa Elizabeth Blaxland you are a female.'

“Then the question is easily so-
The officers were not convinced,”
Matson admitted that she was
rassed that her deception had be-
officers promised not to disclose
anxious that the story be kept
were close at hand, and Luisa

Forty-year old Luisa Mats supporting herself by working in Australia and California. She supplements from her disapproving father explained, "I was sort of a nonconformist before I was 17 years of age I was. When I became two or four or six on the entire male garb. I did not natural to me from the first."

The next day a full interview with *Call*, beginning with the 10

LOS GATOS FOL
BUT THE PRISON
STRAIGHT
A DENIAL OF

The word straight, incidentally, heterosexual until the mid-20th century meant "living a wild life," and "law-abiding." Yet it is curious that in 1895, especially in reference to a woman.

Upon entering the sheriff's office, I sat at a desk which [had] been provided for me, turned up at the bottom in true Victorian style. My eyeglasses contributed to make a good impression. As the artist entered she rose to the full height of her six feet, gazed sternly at the intruders.

BOOK REVIEW



Illustration by Beth Ireland

Gay Community News

The Sociology of Lesbianism

SUNDAY'S WOMEN: A REPORT ON LESBIAN LIFE TODAY

By Sasha Gregory Lewis
Beacon Press, Boston
209 pp., \$10.95

IDENTITIES IN THE LESBIAN WORLD: THE SOCIAL CONSTRUCTION OF SELF

By Barbara Ponse
Greenwood Press, Westport, CT
226 pp., \$17.50

Reviewed by Peg Cruikshank

Because of our diversity, no one book can comprehensively treat "lesbian life today," but Sasha Gregory Lewis manages to be both thorough and enlightening in *Sunday's Women* (the title comes from the nursery rhyme which says that Sunday's child is "good and gay"). Lewis is well aware that any current book on lesbians must rest its generalizations only on those of us who are visible enough to be investigated. The lesbian population is hard to document, but we can be fairly sure that for every woman quoted in this book, there are hundreds, perhaps thousands, who do not yet read books about lesbians, or who may not yet be aware of their lesbian feelings.

The sources for *Sunday's Women* are a study of 162 lesbians by Marilyn G. Fleener, the lesbian material in Bell and Weinberg, Lewis' interviews with 24 women, and her own reflections about our experiences. This is a creative mix, despite the absence of anything on lesbian artists. The quotations from interviews are very skillfully chosen and worked into the text. The voices sound real here, and the research is kept in its place.

Deborah Wolf's recently published book *The Lesbian Community* focuses on Bay Area feminists. By contrast, a strength of *Sunday's Women* is its attention to lesbians' lives in the 1940s and 1950s and to women who have been in long-term relationships.

The book has three parts: "Rites of Passage," "The Lesbian Couple in a Heterosexual World," and a section on politics. In part one, the author describes what she calls our "subculture in hiding" and experiments in relationships. She suggests that the convention of romantic love may have a tighter grip on lesbians than on heterosexual women because of our isolation: "in their first relationships few lesbians have access to a practical experience of what to expect in the ebbs and flows of an intimate lesbian relationship" (p. 71).

In part two, Lewis looks at closeted lesbians, parents and in-laws, lesbian families, roles, and "living with the law" — an especially valuable survey of the legal information we need. The families section gives the impression that children readily accept their lesbian mothers and their mothers' loves. Some material might have been included from mothers whose children have rejected them, either for a time or permanently, to give a more rounded view of lesbian parenting.

Once or twice, when summarizing the findings of Fleener and of Bell and Weinberg, the author generalizes from their data to all lesbians, a lapse which some readers will notice.

Lewis believes that lesbians will become more assimilated into mainstream America and that this will be a good thing. Therefore the tone of her book is optimistic, despite information about the difficulties of our lives. Lewis' point of view leads her to treat lesbian separatism rather harshly at the end of her book, when she refers to separatism as "latter day lesbian fascism." This does not seem to me an apt description. It registers the writer's distaste, and perhaps a willingness to divide the lesbian world into sheep and goats.

While recognizing the tyrannical impulses of some separatists, we can see that their choice has a certain

inevitability, given the misogyny of our culture. Their insights into the workings of patriarchy are necessary. Most of us who stand outside the circle of heterosexual respectability are vulnerable and insecure to some degree, and if some lesbians cling to notions of political purity, that is at least an understandable means of gaining strength. As long as the heterosexual world offers acceptance to a few of us who have neat clothes and clean ideas, we may be tempted to belittle the less respectable members of our outcast family.

On the whole, though, *Sunday's Women* is an excellent book, one which reflects the author's sure grasp of her subject. Unfortunately, the same cannot be said of another new book, *Identities in the Lesbian World*, which reveals more about sociologists than about lesbians.

Some of my negative reaction to this book may come from a fear that more and more heterosexual academics, in need of research topics, will come after us and, like Victorian missionaries in Africa, will zealously miss the point.

Deborah Wolf's *Lesbian Community* (see GCN Book Supplement, Vol. 6, No. 44) shows that a straight researcher can write a good, detailed book about lesbians. However, Barbara Ponse has a very different perspective from Wolf's — non-political and abstract. She takes ideas which are rather simple and constructs elaborate word piles around them. Lesbian sociologists may like her categorizing, but I think even a specialist will be put off by the great number of repetitions in this book.

On the other hand, the author makes some interesting points about lesbians, based on seventy-five interviews, and her chapter on secrecy is useful. The other chapters of the book are: "Emergence of Identity as the Research Problem," "Society as a Source of Meanings of Lesbian Identity," "Supports for Lesbian Identity in the Lesbian Subculture," "The Social Construction of Identity and its Meanings Within the

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A WOMAN'S TOUCH: AN ANTHOLOGY OF LESBIAN EROTICISM AND SENSUALITY FOR WOMEN ONLY

Edited by Cedar and Nelly

POETRY

BROTHER SONGS: A MALE ANTHOLOGY OF POETRY

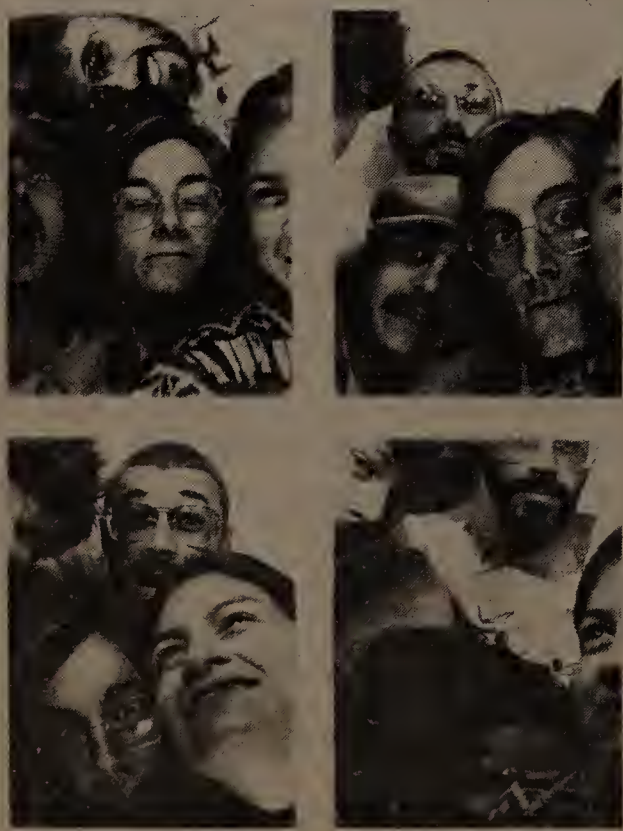
Edited by Jim Perlman

CHICKEN

By Dennis Kelly

the immaculate conception of the blessed virgin dyke

By Ellen Marie Bissert



The Production Department during happier times.

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Illustration by Roxan McKinnon

Lesbian Lit

LOVE IS WHERE YOU FIND IT

By Paula Christian
Timely Books, Inc.
PO Box 267
New Milford, CT 06776
\$5.95

Reviewed by Catherine Kemmering

PAULA CHRISTIAN was writing lesbian novels when I was still in elementary school and the word lesbian was not in my vocabulary. Today, fifteen years later, I identify with the word lesbian and enjoy reading literature that speaks to my life experiences. With the publication by Timely Books of Ms. Christian's novel, *Love is Where You Find It*, I have been joyfully introduced to a writer who is quickly becoming a favorite of mine. Ms. Christian's honesty and forthrightness about the difficulties and rewards that are bound up inextricably in the lesbian experience acts like a catalyst on the mind. Her perspective gives women-identified-women a lot of material to grapple with. Sometimes the questions she poses are simply unanswerable, others seem almost too big to ask.

In *Love is Where You Find It*, Christian not only gives us a lesbian novel, but a feminist one as well. Remember that this story was first written in an era when sisterhood was *not* powerful; yet there is sisterhood, friendship between a male homosexual and a lesbian, open rebellion against the then-popular, and still dangerous, Freudian interpretations of lesbianism, and an emphasis in interpersonal relationships on people's intrinsic value rather than their carefully maintained exterior appearances.

Poems to Release Us

the immaculate conception
of the blessed virgin dyke

By Ellen Marie Bissert
13th Moon, Inc.
PO Box 3, Inwood Station
New York, NY 10034
64 pp., \$3.00

Reviewed by Pat M. Kuras

EELLEN MARIE BISSERT'S poetry is scorched with memories. Her entire volume, *the immaculate conception of the blessed virgin dyke*, describes one lesbian's struggle to survive. With the poem "mother," Bissert opens with a coming-out scene to her own mother, a scene that is unfortunately recognizable in its familiarity: "today's was not the ordinary phone call/ I flung at you the dirtiest word from any gutter/ LESBIAN..." The poem continues in autobiography, an angry father smitten by tuberculosis and alcohol; the mother, knowing only the roles of wife and mother.

Dee Sanders, the main character, who is a highly respected professional photographer specializing in architecture and city mood studies, is a three dimensional character. We come to know her as a basically private, controlled individual who must hide the truth about her sexual identity from her colleagues, but who fully realizes and accepts the depths of her love for women. During the course of the novel, she has ambivalent thoughts and feelings about motherhood, life with men, and the validity of being discreet about her true sexual preference. In another character, I might have found this shilly-shallying cowardly, but in Dee it is seen as an essential strength. She has looked at heterosexual life closely, even lived it during a brief, teenage marriage, and so knows beyond a doubt that for her loving women is what gives her life meaning, is what moves her life forward. Dee is no coward.

Paula Christian showcases her ability as a writer by delving into the psyches of her characters when Dee is forced to choose between her deep, almost addictive love for Rita, a selfish egoist, and her equally strong desire for self-respect and dignity. We are witness again, to the vast amount of psychological self-searching lesbian women experience when Dee must come to a decision about the direction her relationship with Karen, a younger woman, should take; and even more vividly, in the restaurant scene where the novel's denouement is enacted. Through Christian's skillful prose, we come to understand Dee's actions though we, ourselves, might find them hard to accept.

Love is Where You Find It is a good read, as are the two other Paula Christian novels whose publication preceded it. They are *This Side of Love* and *Edge of Twilight*. If you are a lover of quality lesbian literature, these books are a must and should find their way onto your winter solstice shopping list.

Her prologue poem, "poetry poetry," tells us that Bissert is "still writing poems to release us": release us from the critiques and scorn; release us from the roles thrust upon us. Bissert has herself and other women battling against obstacles, sometimes slumping. In "history" she makes the obstacles clear with one line: "a Slovak woman sells hot dogs." Unknown to herself, the Slovak woman is allowing her own identity to disintegrate within her while she ekes out a living by validating American junk food.

As with Bissert's "mother" and the Slovak woman, the women in these poems *don't even seethat* there is the alternative of fighting back. Bissert, herself, remains within the sanctuary of her poems, her tools of exorcism, the "poems to release us."

In the section entitled "Outcomings," Bissert describes a love affair that has gone sour. "valentine" is a poem that bulges to near bursting. The emotions contained therein ricochet at a startling rate:

... but valentine's a shitty night when after all my poems
you'll be sleeping with someone new
or someone newer yet ...

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Dyke Erotica

A WOMAN'S TOUCH:
AN ANTHOLOGY OF LESBIAN
EROTICISM AND SENSUALITY FOR
WOMEN ONLY

Edited by Cedar and Nelly
Womanshare Books
c/o Amazon Reality
PO Box 95
Eugene, OR 97440
159 p., 29 pp. of illustrations, \$4.75

Reviewed by Maida Tilchen

IN THE FORWARD to this anthology, the editors say that "there is little tradition of non-oppressive lesbian erotica." *A Woman's Touch* is the first effort by feminist lesbians to publish such material. The result is a collection of writing that is completely unique in the field of lesbian literature. Most lesbian literature, past and recent, has described only a narrow range of sexual acts between women. Before the current wave of feminism and lesbian liberation, fiction about lesbians often reflected the sexist myth that women making love would parody or imitate the dominant/submissive, butch/femme roles of heterosexuals. Feminism and lesbian liberation have created a new body of myths and assumptions about lesbian sexuality. It can be as innocent as a feather bed in *Patience and Sarah*, casual but lively in *Rubyfruit Jungle*, or thoughtful and intense in the poems of Adrienne Rich, but above all it has been presented as gentle, loving, and balanced. There may be a variety of settings in which love-making takes place, and reasons why it occurs, but there is little variety in descriptions of the act itself.

Meanwhile, non-fiction writing by women opposed to violence in the media has claimed that many of the diverse sexual acts performed by humans, such as sadomasochism, bestiality, bondage, and voyeurism, are not sexual acts at all, but acts of violence of men against women. Will there be a place, then, for this collection of writings by feminist lesbians which describe just such acts, performed willingly between women, and presenting them as desirable, loving, and useful expressions of sexuality and emotion? The fifteen writers in this anthology tell tales and visions of lesbian sexuality that puncture lesbian feminist assumptions while expanding lesbian feminist imaginations. All other lesbian literature has challenged sexist myths about lesbian sexuality. This book, intended for women only, challenges lesbian feminist myths. I consider it an extremely significant landmark in lesbian feminist publishing. However, I have found in describing it to friends, and in watching other lesbians skim through it, that it makes many women uneasy. When I first received my copy, I found it very difficult to read, because my response to it on an emotional and physical level was so strong. Reviewing it has been very difficult. To accept the book, and to admire it as much as I do now, I had to examine many of my personal feelings about sex acts that were unfamiliar to me and which I had been conditioned, by both society and feminism, to condemn outright. I have finally decided that reading about these diverse ways of making love will lead to new ways for women to think about and explore their sexuality. Many of these sexual practices probably will never be appropriate for feminists, but writing, reading, and thinking about sex with as open an attitude as possible certainly is to me a basic belief of feminism.

A Woman's Touch was edited by Cedar and Nelly, who live near Eugene, Oregon. Stories were solicited in nationwide lesbian publications and by personal contact. In the introduction, they state that the book is intended to challenge the societal message that women's bodies are unclean, that sex is dirty, and that women must objectify their bodies and sexuality. Originally they had "envisioned this book as a love-making partner, a new turn-on while masturbating." (p. 9) In the process of editing they found themselves continually examining their own sexuality and asking themselves many questions about what is erotic and why. "Frequently the stories which we found most sexually exciting made us feel uncomfortable from either a political or literary viewpoint." (p. 9) Finally "we changed our standards from that which is specifically a sexual turn-on to that which feels good on many levels. . . . The selection is a conscious attempt to speak to as many lesbians' fantasies and experiences as possible. . . . By creating positive images of lesbian sexuality we do not mean to deny the struggle and pain that is part of loving. Pain is undeniable, the question is how to deal with it. The possibilities are limitless. In this book we attempt to transform the pain by creating images of our sexuality that move beyond our conditioning, to create change by changing our expectations." (p. 10)

The collection has fourteen stories and one essay. A few of the stories are fairly conventional romantic presentations of women loving women. Several of the stories are about less common and highly controversial sexual acts, such as s-m., bondage, domination, bestiality, voyeurism, and sex with non-human space creatures. I am afraid that my use of these labels will cause some readers to reject the book. What the labels don't convey is the unexpected, unprecedented ways in which each writer has "reclaimed" these sexual acts for



feminist women. They are not done in the spirit of coercive violence or sensationalism. They are presented as honest accounts of the experiences and visions of lesbian writers.

The following passage from "To Cope With the Ropes" by Nelly probably represents the intention and execution of the book best:

Rebecca has grabbed my leg. She is wrapping the black belt around it. Now my other leg is tied. I am tied open. Carmel is binding my arms to the legs of the bed. I am tied into submission. I have no choice. I must lie back and enjoy it. Enjoy the magic of three women. Enjoy it. Oh, Rebecca and Carmel, you make such wonderful love to me. Sweet women . . .
"Go away from me and make me beg for it." Edis hears her request spoken aloud, then recoils in the knowledge that she is unbearably excited by her words. Rebecca understands that by making this request Edis is daring to experiment with the powers of jealousy and rejection. Rebecca grasps Carmel's hand and leads her to the foot of the bed. Their arms entwine. Their lips meet. Edis watches.
Have they forgotten me? It feels like they have been gone forever. They don't care about me. They don't love me. Edis's clitoris screams out in her desire.
[Later, the three discuss their experience:]
"Yes, I know I love you both more. So much trust to allow myself to be touched so deeply, to be so vulnerable. I can't believe I asked you to go away and make me beg. So many times in the past I have acted out emotional rejection. Unconsciously chosen loves who had far less sexual energy for me than I had for them. I hope that by physically acting out this kind of masochism I might be released from it." (pp. 108-111)

To me, this passage adequately explained the reasons why unconventional sexual acts are performed other than a desire for pain, violence, or power. This use of love-making as therapy seems to be the obvious result of a decade in which gestalt, bioenergetics, and other physically and emotionally expressive counselling techniques have greatly affected the ways in which many people try to probe the mysteries of their personality. The use of sex for therapy and personal discovery is not by any means the only theme in this book. It also presents sex, no matter how unconventional, as an expression of pure love:

ellen pecked, pawed, and played with her lover, her rhythm swaying them both as she ran along from anus to yoni and back again. ellen could have sworn her lover had grown wings as she watched her come and saw her arms stretch. her lover's groans sang songs of a language common to them both.
laying there with her lover curled up around her, it was hard to tell where one body began and the other ended. they had felt their hearts beat as one. though one had skin and one feathers, here, together, they knew they were the same. (p. 95, "Going Down on the Farm, or Duck, Duck Goose" by Robin Chaparral.)

The book also has lovely, lovely artwork and photographs. The erotic photos by Tee Corinne are done in the same wonderful solarized technique used for her famous *Sinister Wisdom* poster. By some darkroom magic, a combination of a negative and a positive is produced which gives a fantasy-like, illuminated quality to the erotic scenes. Tee's choice of subjects is also radical — a woman in a wheelchair, fat women, threesomes and women alone, plus some loving duos. The photo reproduction is excellent. I hope that someday soon some lesbian press will do a whole book of Tee's work. She is taking women's interest in photography away from grotesques and realism and has developed her own style of romanticism without prurience. Which is maybe what this whole book is about — the self-assertion of lesbian writers and artists in rejecting both societal and feminist pressure against portraying women as sexual, and instead exploring all the diverse ways that humans experience sex.

The Best Interests of the Children

THE BASEMENT:
MEDITATIONS ON A HUMAN
SACRIFICE

By Kate Millett
Simon and Schuster, New York
\$10.95

Reviewed by Duncan Mitchel

TO READ *The Basement* is to have a haunted woman tugging at your sleeve, insisting that she has something important to tell you, demanding that you pay attention. She wants to upset you, and she can hardly fail, given her avowed obsession with her subject and its inherent horror. That it upsets the reader doesn't mean that a book is good, though — only that it has got our attention, which is only the beginning.

The Basement was inspired by the story of a sixteen-year-old girl named Sylvia Likens, who was tortured to death over a period of months in 1965 in Indianapolis by a gang of teenagers led by Gertrude Baniszewski, a woman with whom Sylvia and her younger sister Jenny had been left to board by their parents. Emblematic of her mistreatment at their hands was the legend her killers etched on Sylvia's belly: "I am a prostitute and proud of it!" At Gertrude Baniszewski's trial the Deputy Coroner testified: "At the time I saw the body . . . I thought it was the work of a madman."

Kate Millett, at the time a graduate student at Columbia with her own fame years in the future, read of Sylvia Likens' death in *Time*, and found herself haunted by it. Her first artistic response, since she was primarily a sculptor, not yet a writer, was to build cages with statues of women in them. Not until 1978 did she devote an exhibition overtly to Sylvia, nor did she write about her till then. She was, she writes, "waiting for the time to be perfect, waiting to be good enough."

The Basement: Meditations on a Human Sacrifice is written in two modes. One is documentary and analytical: an account of Sylvia's long death and of Gertrude Baniszewski's trial (she was convicted and sentenced to life in prison). It attempts to find the meaning of Sylvia's ordeal, to put it in some kind of context, to understand how it could happen — why, for example, Sylvia didn't run away, or why the neighbors, who heard her screams, didn't intervene. There is also some account of Millett's struggle with her material; for example, the story of her meeting a young woman who, years before, had gone to school briefly with Sylvia Likens.

The other mode might be called dramatic and projective: Millett attempts to imagine herself into the minds of Gertrude and Sylvia. These portions of the book, at first interspersed with portions in the first mode but gradually dominating it, consist sometimes of interior monologues and sometimes of narratives with dialogue.

It is these sections of the book which give me — and Millett herself — the most difficulty. "I am a fraud," she writes, "my Gertrude never the real one. . . . One does not say: 'I will torture this child to death.' Torture was surely not a word Gertrude permitted herself." (p. 250) Or again: "Can a child in Sylvia's position, given the degree of her fright, even be said to think . . . in the sense of coherent phrases [?] . . . Do you think in coherent sentences and achieve Gertrude's acts?" (p. 81) Millett thinks not, and I

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Kate Millett

Photo by Barbara Allen

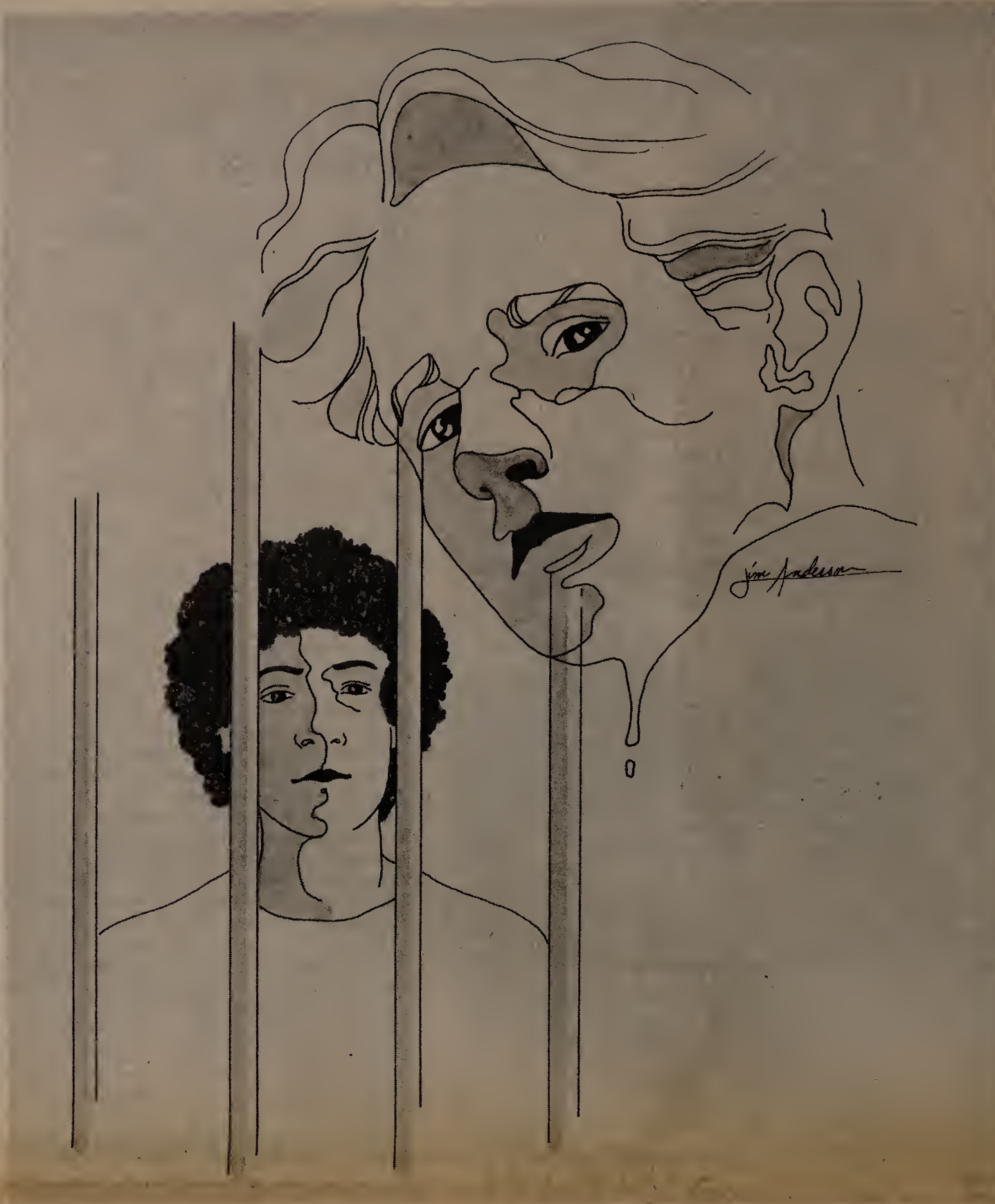


Illustration by Jim Anderson

Lavender Herrings

THE MAN EVERYBODY WAS AFRAID OF

By Joseph Hansen
Holt, Rinehart and Winston, New York
181 pp., \$7.95

Reviewed by Dan Daniel

I AM ALWAYS intrigued to come across a book which has as its main characters people whom the reader never meets in anything but the third person. This is, of course, a literary device rarely used, and it requires a great amount of skill to flesh out characters in a novel when they are seen only through the eyes of others. Joseph Hansen is possessed of such skill. He also is possessed of the ability to craft a fine plot, with all the intricacies and frequent meanderings of good detective fiction.

Hansen's detective is Dave Brandstetter, an insurance investigator who happens to be gay and whose gayness is never exploited or sensationalized, but accepted as another facet in his personality.

Brandstetter makes his way to a small town in California to investigate the death of the town's police chief, one Ben Orton, who has been bludgeoned to death with the customary blunt instrument. The police react in the same fashion in which police forces everywhere react to the murder of one of their own: they quickly arrest the most convenient likely suspect. In this case, the person arrested for the crime is Cliff Kerlee, a gay activist who had threatened the life of the chief at a public demonstration shortly before the chief's demise. Kerlee, in the minds of most of the townsfolk and all of the police officers, is guilty, but Brandstetter's empathic curiosity kicks into high gear.

We are introduced to Orton posthumously, and although his personality figures quite prominently in the action of this book, he never has a chance to speak for himself. We learn through the voices of others in the town that Orton was a tough cop, a homophobe who flaunted his affairs with other women before his wife (who bore it all patiently) and disinherited his daughter because she fell in love with a black man.

Kerlee also remains a phantom throughout the action. An opaque figure who is given substance gradually through the people who know him, Kerlee spends the novel in a cell while Brandstetter pursues his

theory that Kerlee has already been convicted in the collective mind of the townspeople — in spite of his innocence.

Cliff Kerlee becomes one focus for Hansen's political expression. He is depicted as a dedicated activist, a bit too "radical" for the town's other gay male heavy, Richard T. Nowell, who had devoted 25 years of his life to working for social change through "official channels." Nowell believes that Kerlee, with his very vocal stance, helped destroy Nowell's years of effort on behalf of homosexuals. The fact that Kerlee organized a protest at the State Legislature during critical hearings on a measure Nowell had worked for did not endear the two to each other. Kerlee's demonstration resulted in the defeat of the measure, and Nowell saw his work going down the proverbial drain and began to stew.

The dichotomy thus established — the forces of moderation pitted against the forces of radicalism — becomes one of the major sub-themes of the novel. Nowell continually badmouths Kerlee, while others paint him as a dedicated man who acts in the fashion which he feels will bring results most quickly. Nowell, naturally, is convinced of Kerlee's guilt — a convenient enough belief in light of the fact that Kerlee's conviction on a murder charge would provide Nowell with a surrogate revenge and would satisfy his grudge against the accused man.

The book is full of red herrings. As each new character is introduced, she or he is drawn as someone who had a motive — though perhaps not sufficient desire — to want to see Ben Orton dead: everyone, that is, except Jerry Orton, Ben's son and a dedicated, tough cop himself. It is at his hands that Brandstetter suffers the harassment often accorded an "outsider" in an insular community, harassment which intensifies when the "outsider's" mission is one not in favor with the residents of the community. Brandstetter's tires are flattened, his motel room is ransacked, he is warned out of town, and his life — and his job — are made miserable by someone acting out of the conviction that he is right and Brandstetter is wrong.

The blame for Ben Orton's death is subtly shifted from one character to another, not enough to confound the reader, but enough to titillate. With Kerlee already in jail for the crime, everyone has a scapegoat. Sure he's guilty, they reason. After all, didn't the police chief oppose his militance and his statements about gay rights? Didn't everyone hear Kerlee threaten Orton during a public demonstration over gay rights? Who could have had more motive to kill Orton than Cliff Kerlee? A

convenient scapegoat, yes, but Kerlee is also the vehicle for the wishes of many people who never liked Ben Orton and who don't seem to be all that upset now that he's dead. Orton had, after all, left behind him at his death an abused wife, a spurned lover, a disinherited daughter and her black lover, whom Orton despised, and many people who evidently didn't care too much for Ben Orton, Playboy and Tough Cop.

Through a series of maneuvers common to detective everywhere, Brandstetter eventually does, naturally, get to the bottom of things and lay the blame for the crime at the appropriate doorstep, but the way to resolution is cluttered. With so many people who didn't like Ben Orton, the range of potential suspects is wide, and, by slowly eliminating one after the other, the detective finally lays the culprit by the heels.

The capture of the guilty party, however, is not accomplished without a certain risk to the health and well-being of Dave Brandstetter. In fact, the denouement is effected with the maximum of suspense, carrying the reader up the incline of excitement to the point where one can see straight down the other side, heightening the tension all the way, catching one up in the exhilaration of a plot approaching resolution.

Hansen is a master crafter of plot. He builds his story slowly, pacing developments so that they unfold comfortably, logically, and credibly. His characters are believable and down to earth, and he has a style which reminiscent of a subdued Raymond Chandler without the machismo; of the intricacy of a Ngaio Marsh plot; of the tender wit of Nero Wolfe; and of the excitement of a detective novel crafted by Maj Sjöwall and Per Wahlöö. Hansen seems to have combined myriad influences, mixed them all well in his own psyche, and arrived at a style of writing which is totally, uniquely his.

People who enjoy good detective fiction will enjoy this book, as will people who appreciate positive, non-stereotypic portrayals of homosexuals in literature.

New Kid in Town

A CANDLE FOR SAINT ANTONY

By Eleanor Spence
Oxford University Press
140 pp., \$7.95

Reviewed by Rob Schmieder

RUDOLF MAYER, an Austrian emigrant, is the new boy in a private school in Sydney, Australia. Justin Vincent is one of the more popular students in his class. Justin greets the intruder with antagonism which is suddenly transformed into admiration and eventually a friendship that eclipses all of Justin's previous pastimes.

Justin was beginning to feel absurdly tired. The very thought of Rudi Mayer's existence somehow stirred feelings of such intensity that his whole being seemed tautly strung, as if in readiness for a championship race, or some outstandingly important examination.

The obvious explanation for these feelings is that, at one level or another, Justin is in love with Rudi. Justin himself does not see things so clearly: "He suddenly felt completely disconcerted and bewildered. It was as if, in the space of five minutes, he had lost touch with his hitherto-familiar identity." No one else makes the dread connection explicit, but there are ominous hints:

'You're not making any sense,' said Rick. 'First you hated the little guy's guts, and tried to beat the hell out of him. Now the two of you are over each other like a pair of --'

Justin's mother suggests it might not be wise to put all his eggs in one basket, and his old friends are as peeved as discarded lovers.

Rudi, on the other hand, has no doubts about his feelings. The whole affair comes to a head on a school trip to Austria. Rudi, buoyed by his return to native soil and the opportunity for almost constant contact with his friend announced to Justin that he loves him, and asks him to stay with him in Austria. Justin, under pressure from his schoolmates and still unwilling to define his own feelings, decides to return to Australia; Rudi is obviously heartbroken, but the two part as friends.

Throughout the novel, Spence places the sophistication of the Europeans in opposition to the small-mindedness of the Australians. Rudi only feels safe trying to set up his love-nest in Austria where "no one would have cared in the slightest." Unfortunately the Australian stodginess is mirrored in Spence's writing. This book is meant as an instructive tale for "young adults," and "deals" with the "problem" of homosexuality, just as Spence's previous books have dealt with "adjusting to a new baby" or "developing varied interests" (cf. Julian's mother). A teenager is at least as likely as an adult reader to be insulted by this approach. Nonetheless, the characters and situations are fairly convincing, and until someone does *The Paul Guilbert Story* this is as close as we are likely to get to a book for gay youth about the expression of their sexuality. When Justin is describing Rudi to his mother, he says "what matters most is that he helps me to find out about myself." I don't see that he's found out much of anything, but at least this book may make its readers feel comfortable in asking some important questions about themselves.

Salvation Through Accumulation

THE LURE

By Felice Picano
Delacourt Press, New York
409 pp., \$9.95

Reviewed by Michael Bronski

IN THE PAST four or five years, Felice Picano has developed a reputation and following as a writer of good trash novels. *The Mesmerist*, *Smart as the Devil*, and *Eyes* were of the *Exorcist*, *The Sentinel* and *Carrie* school of quick, shocking reads. What used to be called two-penny dreadfuls or pot boilers are now an alternative to watching TV — they take as little energy and are as moderately entertaining. Two years ago Picano started his own gay press — Seahorse — and published his first book of poetry — *The Deformity Lover*. Seahorse has just released two superb plays by Doric Wilson (*The West Side Gang* and *A Perfect Relationship*). Delacourt has just released Picano's new novel — *The Lure*. Perhaps because it does try to be more serious than his previous novels, and deals with gay themes, the book is fairly unsettling and ultimately turns sour.

It is unfair to discuss much of the plot of *The Lure* (and there is an awful lot of plot) since the novel depends upon its twists and surprises. The major character is Noel Cummings, a straight, widowed university professor who unwittingly glimpses a vicious murder in one of the abandoned warehouses (and sex palaces) on New York's

Lower West Side. He is convinced by the police that he should help them capture the killer. (Their theory is that the murderer is a crazed homosexual named Mr. X who is setting up a gay bar, boy prostitution ring, and drug smuggling empire, and since Noel is his "type" he will make a play for him.) This works in very well for Noel, since he still has to write his doctoral thesis and has decided to call it *I Pased For Gay*. (I don't think that this is supposed to be funny.)

Anyway. The plot gets very complicated with many mysterious rich, jet set types, all of whom may or may not be Mr. X and all of whom either fall in love with Noel or are loved by him. (These people are described on the book jacket as "the most alluring woman he has ever met and her magnetic dangerous lover"). Half of the book is set in a town house in the fabulous Upper East Side and the other half in the shocking, sordid night life of New York's gay bars in which people are stabbed to death in back rooms. The characters also go off to the Hamptons and Fire Island for a while. I don't believe anyone gets killed there — too chi-chi, perhaps.

As a cheap thriller, *The Lure* is pretty good. (I don't mean to denigrate the book with the term "cheap thriller." It's a perfectly valid, entertaining form of literature which has attracted such writers as Willkie Collins and Louisa May Alcott, not to mention William Faulkner, who wrote the screenplay for *The Big Sleep*.) *The Lure* is well constructed, easy reading, and contains several good shocks. However, the underlying attitudes and themes of the book are disturbing, especially for the gay reader.

The first of these is the book's setting in the "New York night life," a world that the jacket tells us "Fascinates. Repels. Menaces. Attracts." Of course places like *The Grip* (a thinly disguised *Mineshaft*, although the back room seems smaller) exist; and people do sometimes get killed cruising the deserted warehouses, but *The Lure* never uses these settings for anything other than atmosphere and background. The argument could be made that *The Lure* is meant to be a thriller and not a sociological treatise — but I still am left with a queasy

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by that excellent poet, James L. White, but even these don't say very much. One is downright insipid, and the others are mediocre. The poems in the anthology also have a morbid fascination with death, not only the gay poems, but throughout the whole book. Perlman disclaims elegies in his preface, but didn't seem to carry this through while selecting the poems. Not that there is anything wrong with elegiac verse, but in this book it overshadows everything else, making "brother love and song" seem a sad thing, ponderous and wearisome. Instead of joy, we find, for the most part, sorrow.

Although I found *Brother Songs* to be lacking, the heart of it, so to speak, is in the right place. The concept is an excellent one, and a good interpretation of it is much needed. One hopes that someone else will come along, pick it up, and do it proper justice.

The World According to Clark

LIVING GAY

By Don Clark
Celestial Arts, Millbrae, CA
\$9.95, 192 pp.

Reviewed by Eric Rofes

SOMEDAY an historian will look back over our times and aptly conclude that the strongest deterrent to clear thinking and insightful analysis was the genre of literature known as pop psychology. Developed in the '60s and applauded for making current psychological information available to the general public, pop psychological went quickly downhill. Today it has reached the point where any counselor, psychologist or writer can put 200 pages of specious thinking inside a book jacket and create a bestseller. The problem with these kinds of books is that they are not satisfied with simply being vapid; they deliberately leave the reader with the feeling that she or he has come to understand a complex issue. This deception is usually due to the pop psychologist's tone, which is consistently arrogant, condescending, and heavy on the rhetoric. Pop psychologists often become gurus with a starry-eyed following of zealots who believe they have found the cure-all for society's ills.

One thing that the lesbian and gay liberation movements do not need is a guru, yet Don Clark, whose *Loving Someone Gay* was a remarkable success in its Signet paperback edition, seems to be heading towards becoming one. His new book, *Living Gay*, aspires to examine "living, loving, aging and dying from a gay perspective." This is no small task, and is inherently problematic. Defining what the "gay perspective" actually is would be a matter of great controversy, yet Clark ignores this question and assumes that, as a gay person, he can provide the proper point of view. This is where he errs. The gay community, with its tremendous diversity of experiences and politics, has equally diverse perspectives on living, loving, etc. . . . And if, as many will argue, there actually is a common vision that arises from our experiences as women-loving-women and men-loving-men, it certainly is not found in this book.

If the book were titled *The World According to Clark*, one could not object to much of its content. Clark's musing on a variety of subjects from ceremonies and celebrations (Coming Out parties, Joining Ceremonies) to drag ("Every Man Should Own a Dress"), to the maturing process among gays are candid and touching, despite their lack of insight. Too often, Clark's decision to address an issue is admirable (intergenerational sex, death, humor) yet he manages to write at length without saying anything. In a chapter redundantly titled "Sex, Sex, Sex", Clark never quite gets around to talking about the nitty-gritty of sexual acts. The chapter on gay youth, while fraught with inaccuracies and myths, is an attempt to discuss an important and often ignored segment of our community.

The superficiality of the book is exhibited in the chapter titled "Every Man Should Own a Dress". Clark's lack of feminist consciousness, and his failure to research this subject in the works of contemporary feminist writers, allows him to reach what he considers a revolutionary conclusion, that "it would be a better world" if every man owned a dress. Certainly our recent experiences of the late '60s, when men grew their hair long and wore earrings, showed that for men to give up power and challenge their own sexism more than a change of appearance is necessary. Clark uses Jungian principles to explore the "feminine" and "masculine" in us all and, even though he is so good to use those words in quotation marks, the underlying assumption that certain characteristics are male and certain characteristics are female is ever present. And while one of Clark's drag personae is named Mrs. Stevens, after May Sarton's protagonist, one is still disturbed that we as faggots continue to go to women and to stereotypical women characters for our sources of comfort and caring.

The real subject for this book should have been an explanation of what lesbians and gay men can bring to this culture. The contradiction in that subject, however, is that lesbians and gay men should not be satisfied with assimilation into a culture that has proven itself to be built upon a foundation of racism, misogyny, homophobia and institutionalized oppression. It will only be through the transformation of the culture that any of us will be living gay.

• Page 5



Illustration by Peter Schmidt

An Idea Whose Time Has Come

BROTHER SONGS: A MALE ANTHOLOGY OF POETRY

Edited by Jim Perlman
Holy Cow! Press
PO Box 618
Minneapolis, MN 55440
118 pp.

Reviewed by Ken Russell

THIS IS ONE of those books that, although it is not outstanding in and of itself, it inspires other people to write better ones. Perlman's major premise in putting this collection together is not a bad one. He wants to present an image of men who can love and care and be tender — the opposite of the restrictive stereotype that a chauvinistic society imposes on men today. Our culture suppresses not only women, but men as well, preventing both sexes from fully realizing themselves as human beings. Gay men are constantly being ridiculed merely because they are able to open up and express sentiments

such as love, compassion, and understanding — all the so-called feminine attributes of personality. These traits are in reality neither male nor female, but belong to both sexes. Men are strictly forbidden to have these qualities or to believe they should have them; they are supposed to be rough and tough, unable to cry or to laugh, unable to reach out and touch another life with their own.

It is most pleasing to find a book which speaks out against this stereotyping, these emotional fetters that bind us. However, it is most disappointing to find this book poorly executed. The poems in *Brother Songs* lament these restrictions gently crying out in the night, but they propose no action; they do not demand release. Also, Perlman has primarily concerned himself with family relationships between men (I guess that is why he refers to it as a "male" anthology), rather than other types of relationships. The book is divided into four sections, each preceded by its own phallic illustration (the drawings are by Randall Scholes): "Poems About Fathers", "Poems For Sons", "Poems About Brothers", and last and least "Poems For Friends And Lovers." Out of the sixty or so poems included in this anthology, only five or six of them are explicitly gay in either content or tone (some sort of ten percent quota, I wonder?). Two of them are

Basement

Continued from Page 3

agree. Nevertheless she spends almost 150 pages out of 342 trying to make Gertrude and Sylvia think in sentences. At best, her Sylvia and Gertrude engage in introspection as though they were Kate Millett. At worst they are — well, see for yourself.

“That little slut, hole between her legs and she is gonna learn to understand it. Probably thinks it’s a toy. Plays with it when we leave her alone, I’ll bet. If we could just catch her doin that! The devil’s work right on her fingers. Her own dirty little smell.” (p. 258) — That is supposed to be Gertrude. So is this: “They corner her and I get so excited my asthma flares up but I ain’t felt so good in years, like bein young or waitin for a man to stick his thing in, not that we’re doin nothin like that but the thing of bein all keyed up. . . . Sometimes you wonder maybe it’s gonna get outa hand and this much of a good time might be a sin, but all you gotta do is remember it’s for her own good and she asked for it.” (p. 226) I don’t doubt that Gertrude Baniszewski was obsessed with Sylvia’s sexuality for sexual reasons of her own, but I do doubt that she ever let them hover so close to consciousness (and so does Millett — see page 290). More important, I think that Millett’s Gertrude is a straw woman, too clearly, too self-consciously manipulated. In passages like these the backdrop almost falls down to reveal the puppeteer.

Sometimes Millett’s efforts at lifelike banality veer over the edge into the ridiculous: “A Coke bottle. Coke ain’t like that. Just the sight of it makes you feel good, the green bottle and the brown syrup. You stop and have a Coke. Pause that refreshes they always say and really it’s the best damn thing on a hot day.” (p. 235) — That is supposed to be Sylvia, musing on having been forced to jam a Coke bottle into her own vagina. I can’t help feeling that Millett’s craft is not yet up to the task she has set herself, that she is not yet good enough for Sylvia.

In Part Two of the book, when Millett’s inventions alternate with excerpts from trial testimony, I found they came as a relief from the latter’s horrifying simplicity and artlessness: “I have seen her cry before but I imagine the reason she did not cry [when they beat her] was because she did not have enough water.” (p. 91) — That is Sylvia’s sister Jenny, from the trial transcript. This is Gertrude’s young daughter Marie, telling what Gertrude did while one of her teenaged accomplices practiced judo throws on Sylvia by flinging her against a wall: “She just sit there and crochet.” (p. 178)

Toward the end of the book, Millett’s depiction of Sylvia’s last days is powerfully affecting:

All in the dark. And I come to and hear the quiet. Cause after all I couldn’t. Don’t know how long. Tryin and it turned out I couldn’t. Waited too long before I started. . . . Never mind. I’m gettin out anyway. I got a way. I know one way still and it’s less trouble than shovels. Just wait and you make it anyway. One way or

another. (pp. 337-8)

It don’t matter. Finally it don’t matter. You all go under, everybody gets to see the light comin through a window once just when it stops comin in your eyes. (p. 340)

Is this because Millett finally has gained control of her material, or is it because the reality she invokes is so overwhelming that she can’t miss. I suspect I will go on re-reading this part of the book for a long time, trying to decide.

The documentary/analytic parts of *The Basement* seem to me brilliant, a reminder that Kate Millett is one of the finest thinkers writing today. It is in these sections that I think she comes closest to achieving what appears to be her objective: a fusion of the impersonal analysis of *Sexual Politics* with the passionate personal witness of *flying* and *Sita*. Of course, *Flying* and *Sita* were not raw journal entries, but the product of revision after time had permitted some perspective and distance; nor should *Sexual Politics*’ doctoral-thesis style obscure Millett’s intense personal concern with its subject. If I’m not mistaken, she must have become involved in the women’s movement not long after she read about Sylvia Likens, with whom she identified so deeply: “Because I was Sylvia Likens. She was me. . . . She was the terror at the back of the cave, she was what ‘happens’ to girls. . . . We all have a story like this, and I had found mine.” (p. 14)

The reader of this review — much less of the book — is likely to wonder why Kate Millett wanted to write about such a repellent subject, and why anyone else should want to read about it. A reviewer in the September issue of *The Atlantic* complained that Gertrude Baniszewski’s crime was “too eccentric to exemplify anything”: it had nothing to do with the everyday relations of adults and children, women and women, or men and women. Or, as Nancy Walker wrote in *GCN* last January apropos the “boylove” controversy, “Americans . . . love their children.” Only a minority abuse them, and that minority doesn’t count.

In fact it would be much more accurate and honest to say that Americans (like all adults) are intensely ambivalent about their children. What Millett is trying to do in *The Basement* is explore the depths of the ugly side of that ambivalence, in the belief that the extreme illuminates the ordinary.

She isn’t the first feminist writer to tie the oppression of children to that of women. In *The Dialectic of Sex* (1970) Shulamith Firestone concluded a long analysis of children’s place in a world of adults by saying,

Childhood is hell. . . . We must include the oppression of children in any program for feminist revolution or we will be subject to the same failing of which we have so often accused men: of not having gone deep enough in our analysis . . . merely because it didn’t directly concern us. . . . The mother who wants to kill her child for what she has had to sacrifice for it (a common desire) learns to love that same child only when she learns that it is as helpless, as oppressed, as she is. . . .

In *Of Woman Born* Adrienne Rich devoted a chapter to “Violence: the Heart of Maternal Darkness.” “When we think of motherhood,” she wrote, . . . we are not supposed to think of what infanticide feels like, or fantasies of infanticide, or day after wintry day spent alone in the house with ailing children, or of months spent in sweatshop, prison, or someone else’s kitchen, in anxiety for children left at home with an older child, or alone. (p. 276)

Writing of a woman who murdered two of her own children, Rich made observations not inapplicable to Gertrude Baniszewski:

She became a scapegoat, the one around whom the darkness of maternity is allowed to swirl. . . . So much of this heart of darkness is an undramatic, undramatized suffering: the woman who serves her family their food but cannot sit down with them, the woman who cannot get out of bed in the morning, the woman polishing the same place on the table over and over, reading labels in the supermarket as if they were in a foreign language, looking into a drawer where there is a butcher knife. . . . The scapegoat is different from the martyr; she cannot teach resistance or revolt. She represents a terrible temptation: to suffer uniquely, to assume that I, the individual woman, am the “problem.” (p. 277)

Millett might have used material like this, for Rich could easily have been writing about Gertrude Baniszewski, who suffered chronically from asthma and so couldn’t hold a job, whose common-law husband beat her (when he was around at all), who took in ironing — and Sylvia and Jenny Likens — to earn a little money. It is one of the flaws of *The Basement* that she did not, for it may be that a reader who has not read Firestone or Rich or, for that matter, John Holt’s excellent book *Escape from Childhood*, may fail to understand why Sylvia Likens’ ordeal was unique mainly in degree.

Consider why Sylvia didn’t try to run away from her torturers. Millett gives a number of good reasons: she couldn’t abandon Jenny to them, they had broken her spirit, and she had no faith in other adults’ willingness to protect her. Indeed Millett argues correctly that before Sylvia’s bruised and starved condition was visible — after which she did make at least one futile attempt to escape — she would most likely have been sent back to Gertrude’s house by any adult she sought out. But would anyone believe this who hasn’t read John Holt’s account, in *Escape from Childhood*, of a six-year-old Chicago boy who begged social workers not to return him to his father from the foster home where he had been placed? Those benign adults sent him back to his “real home,” wherefour months later his father beat him to death.

One reason Sylvia Likens’ story is so threatening is that it shows that adults don’t necessarily know what is best for children, and I am not referring here to Gertrude Baniszewski. I am talking about the neighbors who heard Sylvia’s screams but accepted Gertrude’s explanation that

Continued on Page 7

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IT’S EAR-CATCHING.

Lure

Continued from Page 5

feeling. Comparisons with Gerald Walker's (and William Friedkin's) *Cruising* are inevitable, and street gossip has it that Picano has claimed that the film script for *Cruising* comes more from his novel than Walker's. The book's use of these settings is sort of like having people make a movie in your backyard without asking.

These considerations aside, there is another, more disturbing theme in the book. The author has a fascination throughout with material objects. The first chapter mentions the kind of bike that Noel is riding; later there are brands of clothes, and kinds of drugs. When you get to the uptown house, Picano seems absolutely enthralled describing furniture, expensive cars, fabulous swimming pools, expensive stereo/tape systems and movie screening rooms. Reality is described as the sum of its objects. But unlike Henry James, who could describe a person's life by detailing their living room, these descriptions are more like an expensive spread in *Architectural Digest*; you expect a catalogue and price list at the end of the book. I was reminded of the Paul Monette interview in *The Advocate* (No. 274): "One thing I love about L.A. . . . is the only establishment of class boundaries is by way of money . . . Money really does interest me. I've always been fascinated by it . . ." (Monette's two novels *The Gold Diggers* and *Taking Care of Mrs. Carroll* suffer from the same obsessions.) Liberation through accumulation.

This fixation is taken even further in *The Lure*, where it is blatantly stated (plotwise) that the salvation of gay liberation (and by implication, the autonomy and safety of gay people) rests upon the good will and efforts of wealthy gay businesspeople. So much for the lumpen proletariat. Not only is this fantasy historically unsound, it is politically naive, and rather repugnant. Noel Cummings is not the only "lure" here. The book's message is clear: not only are the rich happier (they do have a lot of drugs) but also morally superior.

The back jacket of *The Lure* features a quote from Stephen — *Carrie, Salem's Lot* — King: "Picano does for New York gay life what Arthur Hailey did for airports and hotels." One more disaster.

Basement

Continued from Page 6

the girl was incorrigible, boy-crazy, a thief, a tramp. How frighteningly easily she seems to have convinced them. No one seems to have bothered to ask about Sylvia's side of the story until it was too late — not the neighbors, not the pastor, not the public health nurse who came to see Gertrude because she had been told there was a child in the house with running sores. (Everyone wants to be reassured that Sylvia wasn't a prostitute, as if that makes any difference at all.) And if adults can make such errors of judgement in such an extreme case, who can doubt that they err every day in less extreme ones? And if they do, how can anyone argue that adults should have the power to punish children, to correct them, to direct their lives? My word, we can't even direct our own. There is no question that parents, including mothers, have all too often compensated for

their own feelings of helplessness by exercising power over their children.

The "boylove" controversy that raised so many hackles in these pages during the past year is relevant here. Opponents of child/adult sexual relationships who argued that such relationships were necessarily exploitative were amazingly uncritical of the unequal power distribution in all other child/adult relationships. Usually they called for more "protection" of children by adults. When men offer to "protect" women we know what is really meant. I think children can best be protected by giving them more real control over their lives. Certainly one lesson of *The Basement* is that Sylvia Likens died partly because she had too little autonomy, even though she was accused of having too much.

The only trouble with *The Basement* is that it doesn't go deep enough. It touches on the plight of children, but too briefly. But more important, Kate Millett has let herself hide behind her projections of Sylvia and Gertrude, which do not connect us to them or to her. I kept wishing she would say something about the sculptures she created out of her obsession with Sylvia, and more of the process by which she came to understand the meaning of that obsession, her identification with the girl in the basement. After fourteen years, Sylvia Likens and Gertrude Baniszewski remain opaque to her, if we are to judge by her attempts to imitate their voices. If she had told us more about Kate Millett, she would have told us more about them as well. As in her previous books, by telling us about herself she has told us about ourselves.

Sociology

Continued from Page 1

Lesbian Subculture," "Affiliation Between the Individual and the Gay Group," and "Theories and Experiences of Identities in the Lesbian World."

It ought to be possible to write well about lesbians without having a political consciousness, but Ponse occasionally seems caught in her own abstractions, for example, when she refers to anti-gay stereotypes held by straights and our anti-heterosexual biases as if these two were equivalent in seriousness and power. Did a nominee for a federal job ever tell a congressional committee that she or he would not hire a heterosexual?

Another clue to the author's approach is that of the more than two hundred footnotes in the book, only a few cite feminist sources.

The quotations from interviews in *Identities in the Lesbian World* are valuable additions to our scanty recorded herstory, and Ponse includes some long excerpts. A fascinating quote comes from a woman who was a femme in bars on the Missouri side of Kansas City but a butch when she went to bars on the Kansas side.

We have a much greater need of stories like that than we have of studies about us.

In the last chapter of the book, Ponse concludes that her view of lesbian identity is more adequate than the views of the women she has talked to. They tend to think of their lesbianism as an essence, a true self. The author, on the other hand, sees identity as changing and fluid. Therefore, from her sample, she finds the best sense of

lesbian identity among women who have had serious emotional-sexual relationships with women but define themselves as bisexual or heterosexual, because they do not see their lesbian experience as essential to their identities. This is certainly bizarre and reduces lesbianism to sex, a stereotype Ponse disputes elsewhere in the book.

The "true self" feeling about lesbian identity Ponse describes as a metaphor, and she considers it "ideological in character" (pp. 172-3). I think she is wrong. For many women, lesbianism is an essence, a real self, not a metaphor, not the product of ideology. Ponse got the message from the lesbians she interviewed but she didn't agree with what she heard. If her conclusions are not homophobic, they are at least obtuse.

Virgin Dyke

Continued from Page 2

Quickly Bissert exposes the god(dess?) Romance, pointing to its feet of clay. She feels pain, anger; after the conquest of "love," she has been shot down, turned away, denied. Elsewhere, in the poem "sharing," Bissert is torn by a chic bisexual lover:

again the number — 3
2 women & a man
a man with 2 women
this liberal male fantasy
crawls up & down my mind like a roach,
as i picture the erotic photos marking place in his
sheet music
over again you are coming to me from him
diaphragm still in
i circle its rim with my tongue
disgusted that you use me the way he uses you
hating being used by him thru you
over & over . . .

Sometimes Bissert relies on her "menses as muse."

The poem from which the book takes its title grew from her period, two weeks late. As reprinted here, the layout of the poem is different from in the book, but note how it reads:

the immaculate conception of the blessed
virgin dyke
13th day
my qualifications are suspect
i am neither blessed nor virgin
i've slept with men
given that up
i've slept with women
not quite ditto . . .

Her wit grabs the reader instantly, while her disregard for punctuation and grammar heighten a mood of intimate urgency.

Bissert wears her poems like charms, talismans against a narrow-minded world. Note the book's final poem, "A Romance":

i don't give a shit if sperm freezes over
i'll die alone & dig it
loving a woman in a black leather jacket
& walking into The Duchess with my polka-dot tie &
lace shirt
this is my life & i now ask everyone to dance

She takes a thumb-your-nose stance at society; she is an outsider not caring to look in. Bissert makes neither compromises nor apologies. Her poems, like her life, are her own, staunch epithets to a lesbian's survival.

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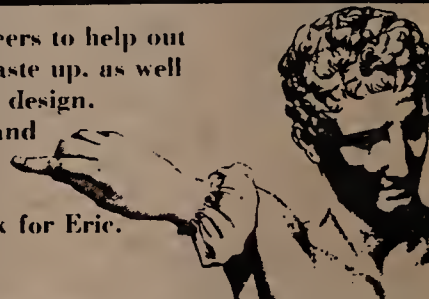


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Jack Jones, an openly gay writer, is hired to teach at Fresno State University. Wishing to alter the way people see homosexuality, he discusses his homosexuality in his writing class, institutes a Gay Studies course, and disrupts an anti-homosexual petition-signing effort in a local shopping center. All of this antagonizes the Administration, the bigoted local residents, the local TV station, Fresno's religious leaders, and several closeted gay teachers—all of whom set out to destroy Jack. *Carnivores* is an important achievement. In it Dan Curzon has created a very authentic gay protagonist struggling to survive openly in the face of routine and persistent homophobia. — *Louis Crew, College English*
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to the sheriff's private office for
ered that Matson had received bank
xland Matson. When asked who this
f sister."
vely, "those orders are either forged or
son are one and the same person, and

exclaimed Matson, "for I am a male."
however, and before long Milton B.
an. "She seemed very much embar-
covered. She tried hard to make the
secret to anyone. She was particularly
he prisoners." Reporters, of course,
s story began to unfold.

passed as a man all her adult life,
tel and real estate business in Austr-
er income with small monthly remit-
England. "In my early youth," she
t. I was fond of outdoor sports, and
d in garments about half-masculine.
enty, somewhere around there, I put
it at all inconvent; in fact, it seemed

Matson appeared in the San Fran-
g curious headline:

SAY SHE WAS GAY AYS SHE HAS BEEN L HER LIFE R LOVE AFFAIR

it used on the West Coast to mean
y. In this headline, "gay" probably
ght" may have meant "moral and
se words were used as opposites in
affair between two women.

the interview, Matson "was seated
her. Her light-colored trousers were
th style. A black cutaway coat and
itty appearance. As the reporter and
of her five feet and seven inches and

"It seems outrageous," she declared, "that a man cannot have any peace, but must be badgered to death by reporters." There was a moment of stunned silence in the room, then she smiled. As the interview progressed she showed her sense of humor in spite of her nervousness.

Luisa Matson, as Milton B., while running her summer resort, had apparently met a grammar school teacher named Helen Fairweather from San Francisco. Helen Fairweather, noted a reporter, "became enamored with the proprietor, who truly makes a fine-looking man. Milton B. apparently reciprocated her affection, and when vacation was over the twain were engaged to be wed." Matson, or the "alleged man" as the reporter called her, denied that she passed as a man in order to marry a woman. "She says her relations with the young lady were purely platonic. 'I have no reason whatever for wearing this garb'," she said, "except monetary matters. . . I have no other reason in the world'."

An enterprising reporter, recognizing a good story, set off for Los Gatos to interview residents about Matson. She had succeeded in fooling all of Los Gatos, they admitted, adding that she "showed her ability to drink the best brands of whiskey, let loose at times the artillery of profanity and could tell a racy story with the best of the boys." The proprietor of a boarding house where both women had stayed confirmed that Fairweather had told him about her engagement to Matson. Another reporter in San Francisco tried to interview Helen Fairweather, but she was not at her apartment. Her step-mother, however, was home and willing to talk. The report that her step-daughter had fallen in love with a man who was really a woman came as strange news to her. "You see," she said, "in the first place my daughter is not a young girl, and then she is an invalid, and has been for months. She never told me anything . . . about being in love or being engaged. . . She left home for the benefit of her health and that, I believe, occupied her attention more than would an affection of the heart." She also said that no ill-feeling exists between her step-daughter and herself."

In spite of her "good nature which even the prison walls could not banish," Luisa Matson was fed up with the whole affair. "I would have been straight all my life," she said, "and this is the first time I have ever been in trouble. When I get out of here I intend to leave America as soon as possible. I shall assume feminine apparel. There will not be further developments in the matter."

When Matson was released from jail the next day, she celebrated by going on a "big drunk" in Los Gatos. While she was drunk she told a reporter that she had received several offers from men to exhibit her in dime museum side shows, where they wanted to bill her as "Mr. Matson Miss." (Three months later, Matson made the newspapers again when Alex Plunkett, a 16-year old effeminate young man, was mistaken for a woman passing as a man, and the S.F. *Chronicle* called him "another case of a Mr. Matson Miss." The newspapers, however, were eager to cover the scandal of the Oscar Wilde trials in London and quickly forgot Luisa Matson.)

Eleven years later, on April 18, 1906, two strong earthquake tremors shook San Francisco for 48 seconds. Few people died from the earthquake itself, but within hours uncontrollable fires swept through the city. When the fire was finally extinguished three days later, nearly 500 square blocks had been destroyed, hundreds were dead, and most San Franciscans were left homeless.

The Army set up canvas tents in the parks throughout the city to house the homeless. San Franciscans from all walks of life were thrown together in these refugee camps. Sometimes, recalled one survivor, "it was difficult to distinguish men from women. The supply of women's clothing had been exhausted, and many women could be seen dressed in ordinary soft shirts and overalls. In that garb they walked about their tents unconcernedly."

Luisa Matson was among the refugees. She had neither resumed female attire nor left America, as she had threatened eleven years earlier. Instead, she had remained in San Francisco working as a man, S.B. Matson, in the cataloguing department of the San Francisco Public Library. Losing her job and home in the Great Fire, she moved to a permanent refugee settlement called Point Lobos where she occupied a small cottage, half of which she rented to a tailor who didn't know "he had a landlady instead of a landlord." She was "not inclined to mingle much with her neighbors" but was well-liked in the camp and fondly known as the kindly "old gentleman." On the morning of July 2, 1907, Matson did not appear at the door to her cottage. Concerned neighbors broke open the locked door to find her in bed and unconscious, suffering from a stroke. They rushed her to Park Emergency Hospital but she died later that night, and was discovered to be a woman.

Among Matson's belongings were some letters from "Helen," "which told of schoolwork and impending vacation and a postcard dated [two weeks earlier] wishing the masquerader 'many happy returns' on his birthday, and adding, 'May see you Monday at trysting place.' This card was signed 'H' and was in the handwriting of the letter from the schoolteacher." A neighbor in the camp told a reporter that schoolteacher from a nearby grammar school frequently visited Matson at her cottage.

The press again interviewed Helen Fairweather's step-mother. She confirmed that the postcard message was in her step-daughter's handwriting. "My stepdaughter fell in love with this person before that it (sic) was a woman," she explained. "This circumstance caused a breach in the family and from that time until the fire my daughter did not live at home. The matter of which I have just spoken has always been a tabooed subject in this house and I had not heard that Miss Fairweather ever saw this person now."

This time a reporter managed to interview Helen Fairweather herself. She denied continuing a friendship with Luisa Matson, or visiting her at her cottage. "It could not be said that I was in love with her under the misapprehension that she was a man; there was simply a regard which was passed naturally away. I have seen nothing of the person for some time. It could not be said, even, that I have felt an interest in the matter." She added that she had a double in San Francisco and that people frequently wrote letters in her handwriting and signed her name to them.

"The woman who died yesterday," concluded the San Francisco *Call*, "under the name of S.B. Matson and who lived and dressed as a man was Luisa Elizabeth Matson, who a decade ago figured in the most peculiar case of sex-deception ever practiced in California. For she, who had forfeited femininity and followed the fortunes that trousers might bring, had while masquerading won the affection of Miss Helen Fairweather, a teacher in the San Francisco department. . . It is said that Miss Fairweather continued to be a friend of the mysterious woman to the time of her death. . . Miss Fairweather's stepmother . . . told the tale of the strangest romance of

California's annals . . ."

While Luisa Matson, Jeanne Bonnet, Babe Bean and other 19th century passing women lived as "eccentric" loners isolated from other women like themselves, evidence suggests that some passing women formed social networks with each other as early as the turn of the century. A report from 1903, for example, revealed a group of at least ten women who passed as men and worked for the New York Central Railway in Buffalo, New York, "some of these being porters [most likely black women], train agents, switchmen," and cooks. "They often met together and made themselves not a little merry over the success of their transference from one class of humanity to another."

By the turn of the century the male-dominated psychiatric profession in America had "discovered" passing women and added them to their growing list of sexual pervers. Some doctors described passing women as typical of all lesbians. "The female invert," wrote an American doctor in 1915, "likes to . . . dress herself entirely in men's attire and disguise her identity. She further prefers the occupations of men. . ." The early newspaper accounts had seen the masculine behavior of these women as a "peculiar" desire for women's rights and equality with men. Psychiatrists by the turn of the century, however, interpreted the same masculine behavior as symptoms of sexual perversion. They invented new names for the growing numbers of women they diagnosed as suffering from this perversion, such as female invert, tribadists, sapphists, men-women, gynanders, feminosexuals, uraniads, women who suffered from "viraginous disorders" and "delusional masculinity." Twentieth century newspapers began to associate "passing" with "sexual perversion"; and in the 1920s, for example, the San Francisco *Chronicle* used the term "woman invert" to describe these women.

By the 1920s and '30s women who passed as men, as well as women who wore men's clothes to identify themselves as lesbians, began socializing in cafes and nightclubs in some American cities. These were possibly the beginnings of what we know today as women's and lesbian bars. Some of these clubs were operated by women and were frequently raided by the police. In the early 1930s, for example, two Chicago nightclubs, the "Roselle Club" operated by Eleanor Shelly and the "Twelve-thirty Club" operated by Becky Blumfield, were shut down by the mayor and police. Investigators reported that "women in male attire were nightly patrons of the places." Many of the couples were married to each other, and one woman revealed the name of a black minister on Chicago's South Side who performed marriage ceremonies for these women. It is not yet known how many passing women chose these early women's clubs as more comfortable alternatives to all male taverns and saloons.

The opening of these clubs gave some lesbians a new visibility in American cities. By this time, too, the words "dike", "bull-dyke", and "bull-dagger" had become common slang for these women. JR Roberts has discovered that in the 1870s the word "dike" meant a man who was all dressed up, or "diked out", perhaps for a night out on the town. By 1900 the word "bulldyer" was used in the red-light district of Philadelphia to mean "lesbian lovers." In the 1920s and '30s a number of black artists recorded songs about these women, including "Prove It On Me Blues" by Gertrude "Ma" Rainey in 1928* and "Mannish Women" by Rev. J.M. Gates in 1929. In 1935 blues singer Bessie Jackson recorded a song entitled "B-D Women", meaning "Bulldagger Women." Her song, is typical of 1930's black music about these urban lesbians in men's clothes as it describes the oppression and celebrates the economic independence and rebellious spirit shared by gene: ations of lesbians who passed as men:

Comin a time, B-D women ain't gonna need no men.
The way they treat us is a low down and dirty shame.

B-D women, they all done the way they plan,
They can lay their jive just like a natural man.

B-D women, you know they sure is rough,
They all drink up plenty whiskey and they sure can strut their stuff.

B-D women, you know they work and make their dough,
And when they get ready to spend it they know just where to go.*
*AD/DC Blues: Gay Jazz Re-issues, Vol. I., Stash Records, 1977, ST-106.

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Film

Gay Verité

By Michael Bronski

Nighthawks

Directed by Ron Peck, assisted by Paul Hallam.

Script by Peck and Hallam.

With Ken Robertson, Tony Westrope, Rachel Nicholas Jones.

Running time: 113 minutes.

At the Nickelodeon.

Nighthawks is a solid, impressive piece of moviemaking. It tells, plainly and succinctly, the story of one gay man living in London. Jim (Ken Robertson) teaches geography in a progressive school; at night he cruises the gay discos. His life is as ordinary as anyone's. He meets men he sometimes likes, sometimes not. He's confused about whether he wants a relationship with one person. He's lonely, yet enjoys his autonomy and freedom. He has enough consciousness to understand the life he lives and the social structures that control his life, but he is not about to join a group or publicly champion a cause. The film is about a period in his life when he makes friends with a woman who is a fellow teacher, and has a confrontation with his class over his sexuality.

Any film about homosexuality carries a terrible burden. Almost all films made by the straight world are burdened by the most distorted misconceptions and cannot reflect any aspects of gay life, although some, (like *Sunday*, *Bloody Sunday*) go out of their way to be respectful and understanding. *Nighthawks* is made, produced and acted by gay men. A good deal of the financing came from gay sources. Director Ron Peck has said that the "impetus for producing *Nighthawks* came from dissatisfaction with — and anger about — films representing homosexuality." He hastens to

they wear their hearts upon their sleeves without ever becoming pitious or losing their self respect.

The film's grainy look and the objective, dispassionate camerawork fit its content and tone well. Reminiscent of such British cinema as *This Sporting Life* and *Saturday Night and Sunday Morning* (filmmaker Lindsey Anderson is thanked in the credits for his support) *Nighthawks* falls squarely in the genre of British neo-realism, naturalism, and kitchen sink drama. This "realism is all" approach is wonderful at catching all those little moments in a person's life; the overall impression, not the dramatic moment, matters.

The danger of this is that much of peoples' lives is not very interesting. Although *Nighthawks* is fascinating in its detail, one sometimes longs for a bit of artificial excitement. There are moments that rise to the occasion, such as Jim telling his new friend, Judy, (Rachel Nicholas Jones), that he is gay. They are having a drink and she is talking about her life and problems with a husband and two children. He mentions a man with whom he lived for a while. She is obviously taken aback, but begins immediately to compose herself. Jim remains quiet for a moment, staring into his drink. Both are learning to respect one another's lives, no matter how surprising or confusing that may be. The scene is played to perfection and shot in a medium long shot. We can observe the minute changes of emotion and gain our own respect for the characters. This and Jim's confrontation with his students are the film's two epiphanies. Like those moments in our own lives, they stand out and shine with meaning.



add that "The film shows only part of the gay scene, and only some aspects of its central protagonist's life. It does not 'cover everything,' as many people wish it did, but such a hope or expectation is only a reflection of the dire situation where there are so few films with, or about gay characters. We need hundreds of gay films, not half a dozen."

While most other films can be faulted for not catching the nuances of gay life this is exactly where *Nighthawks* is strongest. The scenes of Jim cruising the *Back Streets* (a London disco), the awkward talk after coming home and before going to bed, the hesitation and anticipation of the following morning are all presented with almost painful accuracy and realism. The shock of recognition is so strong that the film almost becomes a documentary, perhaps an intrusion into this man's life, or into your own. Ken Robertson and the other actors perform with an immediacy and an intimacy that is exceptional;

Continued on Page 12

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Page 2: THE SEXUALLY ACTIVE MALE

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If lubricants are involved in the sex act, use water-soluble preparations that will wash away. do not use an oil base that will leave a film to trap the germs.

NOTE: The foreskin that covers the head of the penis may trap germs which can cause infections. Therefore, special attention should be given to washing the uncircumcised penis.

When vaccines against gonorrhea and syphilis will have been developed, personal hygiene will remain necessary to prevent other sexually transmitted diseases. For example: A gonorrhea vaccine will not prevent approximately half of the reported cases of male urethritis which are not gonorrhea.

Page 3: SOME ASPECTS OF PERSONAL HYGIENE FOR MEN AND WOMEN

Infectious germs which are commonly found in the lower digestive tract may be transmitted from the rectum during certain sex activities. Among the dangerous germs present may be the virus which causes hepatitis, and parasites which cause gastro-intestinal disorders if they enter the mouth (anal-oral route).

The mucous membranes of the genito-urinary system are highly susceptible to infection by some of these germs from the rectum. For example: As a result of careless wiping from rectum towards vagina by the female after toilet, germs are easily spread to the vagina where they may cause infections, and from which they may be transmitted during vaginal, as well as rectal, intercourse. Therefore, females must not wipe in the direction of rectum to vagina. . . .

Personal hygiene before and after sex can be greatly aided by the bidet, a low bathroom fixture, designed to facilitate washing for disease prevention and proper cleansing after toilet. Not everyone, unfortunately, has been adequately informed as to the advantages of the bidet; it is not found, for instance, in homes or hotels in the United States, whereas in many parts of the world it is widely used and significant to personal hygiene. Good hygiene requires careful washing of genital and rectal areas before and after sex.

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Continued from Page 11

ences for emotional responses.

Although the film has an almost documentary quality, it is not done with the sloppiness that has come to be associated with bad *cinema verite*. Viewed as a whole the film has a strong, consistent structure that ultimately expands rather than narrows its vision. The camera set-ups of Jim and his class throughout the film are static, showing first him and then the class. This is repeated in the final confrontation scene. The scene is all the more powerful since we are made to face the class, head on, with Jim, and then made to face him as the class taunts him and inquires about his sexuality. Similarly, the repetition of interior car shots (especially those of Jim driving his tricks to work the next morning) reach a culmination in his car ride and argument with Judy. The cruising scenes are tinged with the same excitement, frustration, and nervousness that can be imagined from one's own experience.

The vision of *Nighthawks* is a bit grim; not depressing, but relentless in its exploration of the ordinariness of the world. This has more to do with the tradition (especially in British film) of naturalism rather than with the subject matter. This grimness seems, at times, a bit incongruous, since we associate a certain energy, perhaps craziness, with gay male life. If *Boys in the Band* went completely overboard in that direction, *Nighthawks* veers to the other side. You begin to long for a bit of camp — a drag queen, or someone saying "get you Mary." But that, of course, would be a different movie, and as Peck has said: "We need hundreds of gay films, not half a dozen."

Nighthawks has been three years in the making, the first two concerned mainly with financing. Both the British Film Industry



Production Board and the National Film Financing Corporation refused to help with funding (the first for undisclosed reasons, the second because they could not get a guaranteed distribution). An article in the London *Gay News* drew a huge response and a grass roots movement started to help with the film. Finally, contributions from people interested in independent film productions, and ZDF (a German television station) offered both a substantial sum of money and a spot on the "movie of the week," making it possible to sustain the filming.

This goes to prove that you can make successful independent

features, with a great deal of work. The Canadian *Outrageous* and *The Rubber Gun Show* were made the same way, as were the American *Hester Street* and *On The Yard*. (These last two were directed and produced by Joan Micklin Silver and Ralph D. Silver who have just released, after much financial battling, a film version of Ann Beattie's *Chilly Scenes of Winter*.) The justified anger over a movie like *Cruising* should be matched with the energy to support alternatives. *Nighthawks* proves that a film can be made by and about gay people, and there may, in time, be hundreds of films about homosexuals, like *Nighthawks*, to be proud of.

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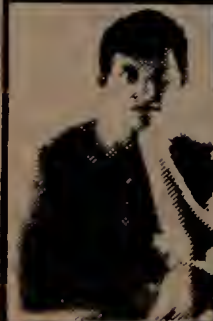
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MOUSIE MOUSIE WILD FLOWER The party was a nice event I'm glad, that after all, we went Of course, the food was heaven-sent And so our stomachs were content. I love you, all my love. Porcupine.

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MASTER IN PRISON Tall handsome WM 38 heavyset quiet discreet submissve needs real man well bit 18-36 as his substitute for long term rel. Boston So Shore only. PIs send full descr ltr to GCN Box 131. (17)

MOST EXCLUSIVE CLUB IN TOWN That's right! You can join the frantic, funny, fabulous, group of men and women who have the rare privilege of folding and stuffing the paper at the GCN offices on Frlday nights. Come early and reserve your own special place to "stuff it."

Man, 35, lkng 4 healthy, happy physically fit guy, probly ynger, 4 something lngstng. Things I like: Bullding and making things, wilderness canoeing, music, art, swimming, kids, dogs, horses, ice cream, TV, movies, lvs, being w/frlends, being alone, biking, talking, laughing, staying home, going out, the city, the bush. Don't like: Cruising, bars, pickies, strobe lghts, chrome & glass furniture, using a want-ad to meet someone. Considered attractive, 8", 180, personable, reasonably bright, versatile, warm, Independent, stable. Photo not essential, but would be appreciated. Bob Williams, Box 362, Station K, Toronto, Canada.

FRENZ & LUVVERS association — gay/bl meet, date, relate. Details \$1.00 to: P.O. Box 814, Boston, MA 02123. (13)

GWM 27 living & working in N. Marianas skg other gays in Guam & Salpan area, also skg reg correspondence. POB 71, San Jose, Village Tinian CM 96950. (17)

GWM 21, red-brn hr, grn eyes, 5' 5", 130, want G M 21-30. I love dk hr, moust, necking. I'm lkg for a rily sinc guy who is very masc athl, clean, nnsmkng, for a lstng rltshp. I'm n2 nat fds, philosophy, quiet musc & quiet times Indoors & out. Send me a ltr w/desc of yrslf, foto if poss, yr intrsts, fone. I'm no fem & I'm not n2 any drugs, SM, BD. We can go out 2 dinner & start smthg caring & wrthwhl. Tom Federico, 151 Read St., Winthrop, MA 02152 (19)

HELP GCN TURN ON (THE MUSE) If you've got an old AM/FM (mainly FM) radio you don't use any more, and want to give to a worthy cause (so to speak) call Mike at GCN 426-4469. Ours blew up.

WHAT SIZE DO YOU HAVE? 3x5? That's what we're looking for! File cabinets for 3x5 cards, preferably in rows of 3 (to fit in with the ones we already have) Call Mike at 426-4469 If you've got any! (c)

If you wish to respond to a box number in any of our ads, send to GCN Classifieds, Box _____, 22 Bromfield St., Boston, MA 02108.

FOR SALE

12 STRING GUITAR Yamaha FG-230. Excellent condition \$125 or best offer. Call Kim at 391-2033 evenings. (c)

SERVICES

GAY COUNSELING SERVICE Individual and couples counseling for lesbians and gay men. Sliding fee scale. For information call Sue Vargo 864-6432 (answering service). (19)

TRANSITIONS Your relationship is ending. Warm, supportive counseling offered during the journey back from loneliness and isolation. 729-4480. (18)

Landscaping and gardening, experienced in all types of landscape work. Phone Bob Toscano (617) 287-6188. (40)

REDWING CARPENTRY, INC. Cabinets, furniture, and remodeling by women. References and free estimates. For quality work call Sue or Karen, Prov. (401) 831-0058. (19)

NH GAY COUNSELING Growth and crisis — men and women. Individual, couple and family. Lyn Foley, Judy Sigler, both MSW, ACSW. By app't only. (603) 224-5600. Concord.

LESBIAN COUPLES Established lesbian couples with a few troublesome problems? Jill Stewart, Lesbian Feminist counselor. 666-2778. (23)

GAY MEN'S THERAPY GROUP Beginning, has openings. David Sell Associates 536-2665 David Sell, M.D. — Director.

CHAIR CANING Quality seat weaving by faggot flngers. See ad this Issue for 10% off 445-1435 (exc)

CRUISE TO FLORIDA — CHEAP! Good drivers, over 21, needed now to deliver cars — liberal gas allowance. Also Calif & all of U.S. Call Joe 267-4836 for information, now! (R 13) (S 15)

THERAPY GROUP FOR GAY MEN Is now forming to deal with issues of Intimacy, relationships, and gay self-image. Call 628-8286 and leave message for Jim Flshman, MSW. (9)

MASS. BAY COUNSELING ASSOCIATES INDIVIDUALS, COUPLES AND GROUP COUNSELING. Newton Corner, Mass. (off the Pike) (617) 965-1311 for appt.

Gay men, therapy for individuals and couples. Help with lifestyle, jealousy and relationships. Institute for Rational Living. 739-5063. Lic. Psychologist (16)

SERVING THE GAY COMMUNITY Humanistic counseling for inds and couples. Open, informal atmosphere. Female prof Clinical Soc. Wrk. 15 yrs exp in SF/NYC. Flexible hours. Fee negotiable w/bartering when nec. in JP near T. Mariete 522-4572. (26)

MARRIED MEN'S GROUP Therapy Group focusing on needs of Gay/BI men married to women has openings. Call Francis Giambrore, MA. 24 hr ans serv. 661-7890 or 661-2032. (17)

BEACON TOURS

Announces New Hours after Oct. 1, 1979 Mon.-Fri. 9am-5pm Wed. 9am-7pm Sat. 11am-2pm 739 Boylston St., Suite 407 247-1832

HOUSE CLEANING/GARDENING/PAINTING Done by reliable woman. Reasonable rates. Good references. Call Paula at 625-5133 or Jill at 426-4469. (c)

ROOMMATES

Mature responsible GM to share spacious 5 rm apt in Jamaica Pln near T and pond. Reasonable rent. Call 524-3866 in evening. (17)

We are three gay men who are looking for other gay men to live in a comfortable house with us on Fort Hill. Call 442-2061. (18)

IPSWICH Unfurnished room for rent for very responsible, clean, honest GWM. Share kitchen, off-street parking. I am very clean, honest, 31 yrs. old & am not into drugs. \$35/wk, everything Inc. Call Niel eve at (617) 356-0265. (18)

Marlboro. GF 27 seeks same to share modern apt w/pool, laundry. 155/mo + phone. Must be quiet, clean. No kids/pets. Chris, days (617) 899-8400, x4844. (17)

GM 20, seeks M 20+ to share Cambridgeport apt. Want someone quiet, nonsmoking & neat. More importantly a friendly, together person. \$131/mo, w/ht & hw. Call 547-0873 eves. (17)

F seeks same to share 5 rm apt in JP. Driveway, nr T. \$80 plus utils. Child OK is s/he can stand sm bedroom. I smoke, have 1 cat, like kids. Call Caryl before 2 pm, 522-4863, or 522-1368 if no answer. (17)

2 GM/2 GF seek 5th person for beautiful, spacious apt on Marlborough St nr trans. Nov. 1. \$150 w/heat. Nonsmoker/no pets. Yama: 426-7042, 266-4510. (c)

RIDES

Adventurous lesbian seeking womyn travelling companions to go cross country w/ht, around Jan. 1. Call Jaya (212) 769-0061 or write me at 1213 Ave Z, Bklyn, NY 11235 #B-6 If the spirit moves you, or you know of a ride. (17)

RESORTS

CRUISE VIRGIN ISLANDS Shipmates to share 35ft sloop, cruise out of St. Thomas to variety of ports. Last 2 wks Jan. For details call Billy. Boston, 236-4619 or write GCN Box 147. (17)

SKI JACKSON NH 2 guys looking 4 partners to share 3 bdr farm house in Wht Mts. \$350 per season Includes all. Call 536-2522. (17)

JOB OPPORTUNITIES

AUDITIONS Actresses, stge manag, actor, grant writer needed for original script about shopping bag ladies. At least 2 wmn over 50 pref. Exp nec. Cont Michelle 524-2506. (18)

PROJECT PLACE Hotline, Drop-In, Counseling, Mobile Crisis Van needs volunteers. Training and supervision offered. Orientation Wednesdays 6pm. 32 Rutland St., Boston, MA. 262-3740. (?)

DISTRIBUTION MANAGER GCN needs someone to join our distribution team (for our local distribution route). This is a part-time position. Contact Richard Burns at 426-4469. You'll need transportation.

ACCOMMODATIONS

THE HOUSE BOSTON Guest Rooms—Ngtly Rates Furn Rooms & Apts—Wkly Rates Restaurant & Bar (617) 783-5701—5131 (35)

APARTMENTS

FOR RENT 5 rooms, klt & bath, quiet house, quiet street, janitor service, heat & hw. No pets. J.P. \$290 (A-1) Mr. Smith (617) 524-1128. (17)

MOVERS

Julian Wright Moving Company Licensed and Insured. Reliable. Experienced 661-2958 (16)

THE JIM CLARK MOVING CO. Licensed—Insured—Professional 24 hrs./day-7 days/wk. No O.T. charges. Local Jobs-Local Rates. 354-2184

MISCELLANEOUS

TICKETS FOR HOLLY NEAR Buy tickets for Nov 28 concert from LUNA (Lesbians United for Non-nuclear Action). For info call 787-1372. (18)

PET SCREW FOR CHRISTMAS Pet Screw comes in its own cage complete with instructions. Over 200 thousand sold. Send \$5.95 plus 50¢ for postage and handling. Give a pet screw to your pet screw. Send check, M.O. to N.A.M. Corp, dept G, 131 Fulton Ave, Hempstead, NY 11550. (19)

"What We Gonna Do (About Anita)"/"Queen of the Nite." Hot Reggae single by Casse Culver. \$2.00 (\$2.50 Foreign, U.S. Draft). Sweet Alliance Music, P.O. Box 2879, Wash DC, 20013. Bulk avail able. (20)

New lesblan love story. By a lesbian—for lesbians. Send \$6.00 to Donna Camille P.O. Box 12171, El Cajon, CA 92022 (18)

WANTED

Working woman needs 2-4 rooms at low price. Would consider place that needs work. Prefer unfurn. & unheated. (617) 522-7335. (17)

HELP GCN TURN ON (THE MUSE) If you've got an old AM/FM (mainly FM) radio you don't use any more, and want to give to a worthy cause (so to speak) call Mike at GCN 426-4469. Ours blew up.

ORGANIZATIONS

MAINE GAY CHRISTIANS! The Orthodox-Catholic Church is the history of the gay Christian movement, but you are its future. A new American Catholic Mission in ME solicits your interest. For info contact Doug Wright (202) 563-5856 nites 5-7 p.m. or Box 283, R.F.D., Damariscotta, ME 04543. (25)

NH LAMBDA. Box 1043, Concord, NH 03301. 332-4440, 889-1416, 224-3785, 399-4927, 224-8517. A statewide lesbian organization, meeting the third Saturday of every month. Support, education and political action, since 1976.

HOMOPHILES OF WILLIAMSPORT Gay support group for men and women. Monthly rap sessions, business meetings, socials, etc. Write to HOW, Box 1072, Williamsport, PA, 17701. (22)

Reston Gay Rap Group meets twice a month, 1st Friday, 3rd Tuesday each month. Get it all together! Browns Chapel, Rte. 606, Reston, VA 22090.

BOSTON GAY CATHOLICS Dignity/Boston sponsors EXODUS MASS, a liturgy for gay and concerned Catholics, every Sunday at Arlington Street Church (Boston), Boylston St. entrance, at 5:30pm. For info contact Dignity/Boston, 355 Boylston St., Boston, MA 02114. Tel. 538-6518.

D.O.B. Support organization for lesbians, 1151 Mass Av, Camb. Old Camb Bap. Raps every Tues & Thurs 8pm. 35 plus rap 2nd W & 4th Fri, 8pm. Bi-monthly magazine FOCUS \$8.00. Monthly social & fund-raising event. Info & office hrs 661-3633. All women Invited to participate. (23)

PUBLICATIONS

FOCUS a bi-monthly journal for lesbians, \$8.00 per year, \$1.35 per individual copy. 1151 Mass. Ave., Cambridge, MA 02138. Publishes fiction, poetry, reviews, essays, graphics. Editorial meetings first Monday of every other month (Apr, June, etc.) at 8pm. Call 259-0063 for info. We need writers and production people. A good place to learn how to put a magazine together.

Classified Ad deadline is Tuesday noon (prior to Sunday publication).

All ads must be paid in advance. No ads accepted by phone. Make check or money order payable to Gay Community News, 22 Bromfield St., Boston, Mass. 02108.

Since we are distributed nationwide, please include your area code if your ad includes a telephone number.

Non-business: \$3.00 per week for 4 lines (35 characters per line); each additional line 25 cents. Headlines are 50 cents per week for 25 characters.

Business (if you charge money for a service, you are a business): \$4.00 per week for 4 lines (35 characters per line) and 50 cents for each additional line. Headlines are \$1.00 for 25 characters.

If you wish to pick up your mail at the GCN office: Our hours are 10 a.m. to 6 p.m. Monday through Friday. There is a charge of \$1.00 for a phone number included in a Personal ad.

Box numbers are available at \$1.00 for 6 weeks if you pick up your mail. If, however, you wish your mail forwarded, the rate is \$3.00 for 6 weeks. Mail is forwarded at the end of the 3rd and 6th weeks. If you want mail forwarded for a 3 month period a \$5.00 charge will be made for the additional time.

Please Print Neatly

Name _____ City _____ State _____

Address _____ Zip _____ Phone _____

Signature _____ ☐ VISA

Account No. _____ ☐ MASTERCHARGE

Expiration Date _____

Number of weeks ad is to run _____

Please circle one of the following ad categories:

ACCOMMODATIONS	FOR SALE	INSTRUCTION
JOBS OFFERED	JOB OPPORTUNITIES	JOBS WANTED
JUST FRIENDS	LOST & FOUND	MISCELL.
MOVERS	ORGANIZATIONS	PENPALS
PERSONALS	PRISONERS	PUBLICATIONS
REAL ESTATE	RESORTS	RIDES
ROOMMATES	SERVICES	WANTED
APARTMENTS		

Headlines _____ at \$ _____ per wk. \$ _____

First 4 lines _____ at \$ _____ per wk. \$ _____

Each additional line at \$ _____ per wk. \$ _____

Pick-Up Box No. at \$1.00/6 weeks \$ _____

Forward Box No. at \$3.00/6 weeks \$ _____

Phone Number in Personals at \$1.00 \$ _____

3 months forwarding at \$5.00 \$ _____

TOTAL ENCLOSED \$ _____

Quick Gay Guide

Gay Community News, November 17, 1979

Boston Area (617)

INFORMATION/SERVICE/SOCIAL

Access (Cambridge Hotline)	661-3900
BAGALS (Boston Area Lesbian and Gay Schoolworkers)	
P.O. Box 178, Astor St., Boston, 02123	
Boston Asien Gay Men & Lesbians	
c/o Glad Day Bookshop, 22 Bromfield St.	
Boston, 02108	542-0114
Chiltern Mountain Club	227-6167
Box 104, 104 Charles St., Boston 02114	
CLEARSPACE: e community center for lesbian women and gay men.	
485 Mess. Av. Cambridge	876-0215
Committee for Gay Youth,	
GCN Box 10GY, 22 Bromfield St. 02108	387-9064
El Comité Latino de lesbianas y homosexuais de Boston	
P.O. Box 365, Cambridge, 02139	354-1755
Frenz & Luvvers Assoc.	
P.O. Box 814, Boston 02123	
Gay Hotline (3-12pm, Mon.-Fri.)	426-9371
Gay Speakers Bureau, P.O. Box 2232,	
Boston 02107	354-0133
Gay Recreationl Activities Committoo	
(GRAC), o/o GCN Box 8000	282-9181
Lesbian and Gay Folkdancing	492-1339
c/o Clcone, 24 Cierly St. Cambridge, 02139	
Lesbian end Gay Parents Project	
21 Bay St. Cambridge 02139	492-2655
Older and Other Geys, c/o GCN, Box 1500,	
22 Bromfield St., Boston 02108	
Outreach Institute	
Box 368, Kenmore St., 02215	277-3454
Parents of Gays	542-5188 (days), 426-9371 (nights)
Project Place	287-9150
Tapestry Counseling Inc.,	
20 Sacramento St., Cambridge.	681-024R

POLITICAL/LEGAL

BLAGMAR (Boston Lesbians and Gay Men	
Against the Right)	524-1512, 878-8768
B.U. Gay end Lesbian Legal Association	236-4710
B.U. Law School, 755 Comm. Ave.	367-1394
Cambridge Gay Political Caucus,	
P.O. Box 218, E. Cambridge 02141	491-0968
Civil Liberties Union of Mess.	742-8020
GLAD (Gay and Lesbian Advocates	
and Defenders, 2 Park Sq.	426-1350
Harvard Committee on Gay Legal Issues	
Roscoe Pound Hall, Cambridge, 02139	
Robin MacCormack, Mayor's Office	725-4435
Mass Gay Political Ceucus	
Suite 407, 739 Boylston St.	242-3544
National Lawyers Guild, 595 Mass. Ave.,	
Cambridge 02139	542-5415, 542-6837

STUDENT

BU Gays, c/o Program Resources Office	
George Herman Union, Boston University.	
Gay Academic Union of New England,	
P.O. Box 212, Boston 02101	661-6500
Gay/Lesbian Concern Group of Boston College	
P.O. Box L199, Chestnut Hill, MA 02187	661-4059
Gay People's Group, UMass/Boston	
(Harbor Campus), Bldg 1, 4th fl, Rm 178	287-1900x2169
Harvard-Radcliffe Gay Student Assn.	498-7059
MIT Gays, Rm. 50-306	253-5440
Northeastern Gay Student Org., c/o Student	
Activities Office, 255 Eli Ctr.	
Tufts Gay Community, c/o Student	
Activities Office, Medford 02155	

WOMEN

Cambridge Women's Center	354-8807
Daughters of Bilitis, 1151 Mass. Ave.,	
Cambridge 02138	661-3633
Gay Professional Women's Assn.,	
Box 308, Boston U Sta., Boston 02215	
Janus Counseling for Lesbians,	
21 Bay St., Cambridge	661-2537
Lesbian Liberation, c/o Women's Center	354-8807
Massachusetts Feminist Federal Credit Union	
186½ Hampshire St., Camb.	661-0450
National Organization for Women	681-6015
99 Bishop Allen Dr., Cambridge 02139	
Tufts Women's Center	628-5000 x793
Womanspace, 836 Beacon St. (Kenmore Sq.)	267-7992
Women's Alcoholism Program,	
1348 Cambridge St., Cambridge 02139	681-1316
Women's Community Health Center,	
639 Mass. Ave., Cambridge	547-2302

RELIGIOUS

Am Tikva, P.O. Box 11, Cambridge, 02138	524-1890
Dignity, 355 Boylston St., Boston 02114	536-6518
Friends (Quaker) for Lesbian end	
Gay Concerns	776-6377
Integrity, P.O. Box 2582, Boston 02206	262-3057
Lutherans Concerned for Gay People	536-3788
Metropolitan Community Church	523-7664
Fr. Paul Shanley (Exodus Center)	984-0996
Unitarian Universalists Office of Gay Concerns	
25 Beacon St., Boston 02108	742-2100

MEDIA

Closet Space WCAS (740 AM)	
380 Green St., Cambridge 02139	492-6450
Esplanade	787-1084
Fag Reg	661-7534
Gay Community News	426-4469
Gay Wey Radio (WBUR, 90.9FM)	353-2790
Good Gay Poets	367-9064
Hit Parade, 104 Charles St., Boston, 02114	268-5800

MEDICAL/COUNSELING

Alcoholics Anonymous	426-9444
Arcade Counseling, Lesbian Support Group	
520 Comm. Ave.	739-2200 x58
Fenway Community Health Center	267-7573
Gay AlAnon (families of alcoholics)	843-5300
Gender Identity Service	884-8181
Homophile Community Health Service	542-5188
Gay Nurses' Alliance-East, P.O. Box 530,	
Beck Bay Annex, Boston 02117	
Mass Bay Counseling	965-1311
31 Channing St., Newton Corner 02158	
Sexual Health Centers of N.E., Inc.,	
739 Boylston St., Boston 02118	266-3444
Tufts Skin Care Clinic (VD treatment)	956-5293

BOOKS/BARS/BUSINESSES

Gled Day Book Shop, 22 Bromfield	542-0144
New Words, 186 Hampshire, Cambridge	
02139	876-5310
Red Bookstore, 136 River St., Camb.	491-6930
The Bar (Disco Dancing, Mostly Men)	
252 Boylston St.	247-9308
Buddies (Cruise-Disco)	
733 Boylston St.	262-2480
Cheps (Denin, Men)	
27 Huntington Ave.	266-7778
Delivery Entrance (et the House Restaurant)	
12 Wilton St.	783-5701
Herry's Piece (Dencing, Men)	
45 Essex St.	338-8818
Herbie's Ramrod Room (Leather, Men)	
1254 Boylston St.	247-0989

Jacques (Mixed, Dencing)	
79 Broadway	338-9066
Nepoleon Club (Men, Dancing Fri.-Sun.)	
52 Piedmont St.	338-7547
Paradise (Talking, Mostly Men)	
180 Mass. Ave. (Cambridge)	864-4130
Playlend (Men, some Women)	
21 Essex St.	338-7254
Selnts (Women)	354-8807
Somewhere (Disco Dancing, Mostly Women)	
295 Franklin St.	423-7730
Sporter's Cefe (Men)	228 Cambridge St.
Together (Disco Dencing, Mixed)	
110 Boylston St.	426-0086
Gay Business Assn.,	
21 Huntington Ave. 02118	247-3431
Club Boston (Gay men's beths)	
4 LaGrange St.	426-1451

Eastern Mass. (617)

INFORMATION/SERVICE/SOCIAL

Martha's Vineyard Gay Group	827-8097
Montechusett Gay Alliance,	
P.O. Box 262, Fitchburg 01420	537-5780
North Shore Gay Alliance	745-6966
Box 806, Marblehead	927-2605
Provincetown 24-Hour Drop-In Center	487-0387
Survival Crisis Line	471-7100

RELIGIOUS

Christien Community Church,	
112 Emerson, St., Haverhill 01830	363-2288
Dignity Merrimack Valley	
P.O. Box 348, Lowell 08853	851-6711

WOMEN

Everywomen's Center, Box 949, 14 Center	
St., Provincetown 02657 (4-6pm)	
Lesbian Support Group, Mercy Otis Warren	
Women's Center, 298 Main St., Hyannis	02601
771-6739	
New Bedford Women's Clinic	999-1570
Origins, Inc., A Women's Center	
189 Boston St., Salem 01970	745-5873

MEDICAL/COUNSELING

Gay People in Medicine,	
23 Dover St., Worcester	756-9385

STUDENT

Salem State Gay Task Force	
Salem St. College, Salem 01970	745-0556 (ext. 209)
Mass Teachers' Association Gay Rights Caucus	
P.O. Box 75, New Salem, MA 01355	

Western Mass. (413)

INFORMATION/SERVICE/SOCIAL

Berkshire County Gay Coalition,	
P.O. Box 1582, Pittsfield 01201	447-7818
Help Line	664-8391, 664-6392
Together, Box 427, Forest Park Sta.,	
Springfield 01108	

WOMEN

Common Woman Club, 78 Masonic St.,	
Northampton 01060	584-4580
Everywomen's Center, Amherst	545-0883
Gay Women's Caucus, Amherst	545-3438
Southwest Women's Center	545-0626
Womofrye Books	588-6445

RELIGIOUS

Dignity/Springfield, P.O. Box 1604	
Springfield 01101	

STUDENT

Lesbian Union, 920 Campus Center,	
UMass, Amherst 01003	545-3438
People's Gay Alliance, RSO 368 Student	
Union, UMass, Amherst, 01002	545-0154

Connecticut (203)

INFORMATION/SERVICE/SOCIAL

Conn. Gay Task Force, P.O. Box 1139,	
New Haven 06505	436-8945
Gay Alliance, East. Conn., 37 Otrobando	
Ave., Norwich 06360	889-7530
Gay Switchboard, Hartford, M-F 11-2 pm,	
6-11 pm, P.O. Box 514, Hartford 06101	522-5575
Gay Switchboard, New Haven, M-F 8-11 pm,	
P.O. Box 2031, Yale Station,	
New Haven 06520	436-8945
Gay Youth-New Haven, P.O. Box 2031	
Yale Sta., New Haven 06520	436-8945
George W. Henry Foundation (counseling),	
45 Church St., Hartford 06103	522-2646
Institute of Social Ethics/Gay National	
Archives, One Gold St., Suite 22-BC,	
Hartford 06103	547-1281
So. Conn. Org. for Humen Rights,	
P.O. Box 3792, New Haven 06525	562-1007

WOMEN

Gay Women's Collective, c/o Women's Center,	
Box U-118, UConn, Storrs 06268	486-4738
Heartroots Feminist Therapy Collective,	
214 Laurel St., Hartford 06105	522-2763
747-5451	
Lesbian Rap, New Haven, 148 Orange St.,	
New Haven 06510	436-0645
Women's Center, Hartford, 57 Prett St.,	
Rm 301, Hartford 06103	525-2382
Women's Center, Manchester Community	
College, P.O. Box 1048, Manchester, 06040	646-4900
Women's Center, UConn, Box U-118,	
Storrs 06828	486-4738
Women's Center, Wesleyan, Box WW,	
Wesleyan Sta., Middletown 06457	347-9411
Women's Liberation Center, New Haven,	
148 Orange St., New Haven 06510	436-0645

STUDENT

Eros, Gay Students et Trlnity College	
c/o Cheplein's Office, Hartford 06106	527-3151
Gay Alliance, New Haven (= Gay Alliance	
et Yale), P.O. Box 2031, Yale Sta., New	
Haven 06520	436-8945
Gay Alliance, UConn, Box U-8, Storrs, 06268	486-2273
Gay Alliance, Wesleyan, c/o Women's Center,	
Box WW, Wesleyan Sta., Middletown, 06457	347-9411
Gay and Lesbian Alliance So. Conn. St. College,	
388 Sherman Ave., New Haven 06511	865-2802
Gay Community, Conn. College	
P.O. Box 1295, New London 06320	
Lesbiens, Wesleyan, c/o Women's Center,	
Box WW, Wesleyan St., Middletown 06457	347-9411
Yalesbiens, P.O. Box 2031, Yale Sta.,	
New Haven 06520	436-8945

RELIGIOUS

Dignity/Fairfield County,	
P.O.Box 348, Belden Sta. Norwalk, 06850	
Dignity/Hartford, P.O. Box 72,	
Hartford 06141	233-8325

Integrity/Hartford, P.O. Box 3681,	
Centrei Sta., Hartford 06103	522-2646
Integrity/New Haven, P.O. Box 1777,	
New Haven 06507	787-1518
MCC/Hartford, P.O. Box 514,	
Hartford 06101	232-5110
MCC/New Haven, P.O. Box 1273,	
New Haven 06505	436-8945

MEDICAL/COUNSELING

Gay Alcoholics Anon. (Information)	775-0615
Gay Health Workers at YNHM,	
Box 2031, Yale St., New Haven, 06520	436-8354

Rhode Island (401)

INFORMATION/SERVICE/SOCIAL

Gay Help Line	751-3322
Gay Community Services of R.I.,	726-9289
Box 3057, Pawtucket, 02881	728-6023

MEDICAL/COUNSELING

Providence Gay Group of AA	333-1396
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WOMEN

Gay Women of Brown, c/o Sarah Doyle	
Women's Center, 188 Meeting St.,	
Providence, 02912	863-2189
Lesbian Feminist Union, Sarah Doyle Center	
Box 1829 Brown Ste., Providence 02912	883-2189
Support Group for Gay Women Over 25	
Box 755, Pawtucket 02860	942-5368

STUDENT

Brown Univ. Gay Students Assn., 305 Faunce	
House, Weterman Ave., Providence 02912	
Office hours: Noon-1pm weekdays	863-3062

RELIGIOUS

Dignity/Providence	724-0132
Box 2231, Pawtucket 02881	
MCC/Providence, 134 Matthewson St.	272-9247
MCC Innovative Minlstry (terminelly ill, eged and	
handicapped), Rev. Micheel Nordstrom	272-8482

New Hampshire (603)

INFORMATION/SERVICE/SOCIAL

Nashua Area Gays, P.O.Box 3472,	
Nashua 03061	Paul 888-1305
NH Lambda, Box 1043, Concord 03301	
Concord 224-3785; E. Rochester 332-4440;	
Keene 399-4927; Nashua 889-1416.	

MEN

Central N.H. Men's Support Group	
31 Union St., Concord 03301	224-7027
Seacoast Gay Men, P.O. Box 221	Portsmouth 03801

WOMEN

Full Circle, monthly feminist news	
Journal, P.O. Box 235, Contoocook, NH 03229	
Lesbian Feminist Collective, Box 47, Penacook	

STUDENT

Dartmouth Gay Students' Assoc.	
Hinman Box 5057, Hanover 03755	

Vermont (802)

INFORMATION/SERVICE/SOCIAL

Southern Vermont Lesbians/Gay Men's	
Coalition, P.O. Box 1034, Brattleboro	05301
Washington County Gays	223-6843
P.O. Box 1264, Montpelier 05602	

WOMEN

Southern Vermont Women's Health Center,	
187 N. Main St., Rutland, 05701	775-1946
Women's Center,	
P.O. Box 92 Burlington 05401	863-1236

RELIGIOUS

Integrity, P.O. Box 11 Winooski, 05404	
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STUDENT

Gay Hotline, U of VT	656-4173
Gay Student Union, U of VT,	
Burlington 05401, M-F, 7-9pm	656-4173

Maine (207)

CALENDAR

The deadline for Calendar Items is Tuesday at noon for the following issue.

weekly events

sun

Boston, MA — CLOSET SPACE (WCAS AM-740). Join co-hosts Muffy Wheeler and Joe Martin and their guests at 10am.

Boston, MA — Gay Recreational Activities Committee (GRAC) will be sponsoring roller skating every Sunday. Call 282-9161 for details.

Boston, MA — Italian Lesbians Potluck & discussion on the 3rd Sun. of every month. 4-6pm. Call 776-4185.

Newburyport, MA — Newspace women's coffeehouse, 8-11pm, YWCA, 13 Market St.

Boston, MA — Chiltern Men's Basketball. Lindemann Ctr. (Gov't Ctr.) Beginners 3-4:30pm; experienced 4:30-6pm. Info 227-6167.

Boston, MA — Gay A/Anon meets at Old West Church, 131 Cambridge St. Gay men and women. 1pm.

Boston, MA — Gay AA meets at Old West Church, 131 Cambridge St. Gay men & women. 2:30pm.

mon

Boston, MA — Gay Light Support Group for high school and college age women who are or are considering being lesbians. Arlington St. Church, 355 Boylston. 7-9pm. Join us for raps, projects and outings.

Quincy, MA — Gay A/Anon meets at 8:30pm. Gay women & men. Call 773-2025 after 6pm for info.

tues

Cambridge, MA — Daughters of Bilitis, organization for women, has discussion group every Tuesday at the Old Cambridge Baptist Church, 1151 Mass Ave. 8pm. Call 861-3633 for information on DOB activities.

New York, NY — West Side Discussion Group. Women's discussions. 8:30pm. 26 Ninth Ave. at 14th St. Social hour with refreshments follows. \$2 donation.

Boston, MA — GAY WAY (WBUR 90.9FM). Join co-hosts Ann Maguire and David Socia and their guests at 8:30pm.

wed

Boston, MA — OUT HERE! Evening rap group organized by and for lesbian and gay youth 14-21 years old. Arlington St. Church, 355 Boylston. 7-9pm. Join us for an alternative to the bars to meet and talk about our lives.

New York, NY — Chelsea Gay Association (last Wednesday only) meeting and coffeehouse at St. Peter's Church, 346 W. 20th St. 924-9434.

thurs

New York, NY — Gay Activists Alliance regular meeting at 339 Lafayette St. (near Houston) 8:30pm. All are welcome. Free!

Cambridge, MA — Lesbian Liberation: 7:30-8 munchies, 8-10 discussion. Cambridge Women's Center, 48 Pleasant, 354-8807.

Boston, MA — GCN proofreading and layout. No experience necessary. Come by for a few hours between 4 & 10pm. 22 Bromfield.

fri

Boston, MA — GCN needs volunteers to send out the paper to subscribers. Refreshments & merriment, from 6pm on, 22 Bromfield.

New Bedford, MA — Support Group for Gay Women, meets at Women's Center, 15 Chestnut St. 7pm, 996-3341.

Boston, MA — Chiltern Men's Swimming: 6-7pm, over 40 only; 7-9pm all ages. Lindemann Ctr. (Gov't Ctr.) Info: 227-6167.

sat

Boston, MA — OUT HERE! for lesbians and gay youth 14-21 meets from noon to 5pm at the Arlington St. Church, 355 Boylston. Join us for outings, raps, and projects.

nov 10 sat

Cambridge, MA — Lesbian and Gay Folk Dancing at Phillips Brooks House in Harvard Yard from 2:30-5:30pm followed by a potluck supper.

Cambridge, MA — Bisexual Boogie Party at ClearSpace, 485 Mass Ave, 4th floor, 8:30pm BYOB. \$1 donation.

Somerville, MA — Boston Men's Center is sponsoring an afternoon of 'new' games and entertainment from noon 'til 4 at the Somerville Multi-Service Center, 1 Summer St. near Union Square. For more info call Eric at 776-9660. Gay men especially welcome.

11 sun

Cambridge, MA — Gay Academic Union will be meeting at Phillips Brooks House in Harvard Yard from 4-6pm.

Cambridge, MA — Closet Space (WCAS, AM-740). Part 1 of a two part interview with San Francisco lesbian activist Sally Gearhart. 10am.

Boston, MA — Chiltern Mt. Club — Hike on Mt. Penobscot in Maine. Call Dan McNaughton (207) 288-3773 for info.

12 mon

Cambridge, MA — Women's Community Health Center slide show covering a broad range of health topics. 5:30pm. 639 Mass Ave, Room 210. Call 547-2302 for further info.

13 tues

Boston, MA — State Rep. Barney Frank speaks on "Boston: The Next Four Years" at the Paulist Ctr., 5 Park St. (near the State House) 7pm. Refreshments served.

14 wed

Boston — ROCK 'N ROLL FOR GCN! Dance to Rock 'n roll from the '50s to the '80s at Buddies, 733 Boylston. 9pm 'til 2am. Giant auction, raffle, live entertainment in the lounge! Come and spend a few bucks to help out your newspaper and have a good time. Tickets \$2 in advance at GCN, 22 Bromfield St. [428-4469], or at the door. (GCN gets the full \$2 if you get them in advance).

Boston, MA — Mass Gay Political Caucus will be meeting at Somewhere, 295 Franklin. 7:30pm. Call 242-3544 for more info.

Boston, MA — Chiltern Mt. Club. Program on skiing and snowshoeing. Arlington St. Church, 355 Boylston. 7:30pm. Call Sturgis Haskins for more info: (617) 227-6167.

Boston, MA — First planning meeting for the next (Jan. 1980) lesbian/gay town meeting. Glad Day Book Shop, 22 Bromfield, 2nd Floor. (Near Park St. subway stop). Everyone who is interested is welcome.

Salem, MA — North Shore Gay Alliance. Meeting to plan events. Anyone who is interested is welcome. Bertini's Restaurant. 5:30pm.

Salem, MA — North Shore Gay Alliance. Sides of the March on Washington. Bring yours too! Student Union, A&B Lounge at Salem State College.

15 thurs

New York, NY — West Side Discussion Group. 'An Evening with Mad, Mad D.D. Griffo'. Unisex. 28 9th Ave. 8:30pm. \$2 donation. Social hour follows.

Boston, MA — Organizing meeting to plan action when *Cruising* opens in Boston. Glad Day Book Shop, 22 Bromfield. 7:30pm. Bring ideas.

New York, NY — Gay Women's Alternative. Film: 'World of light: a portrait of May Sarton.' At the Universalist Church, 76th and Central Park West. 8pm. \$4 contribution. All women welcome.

16 fri

Boston, MA — Come to GCN anytime after 6 (for as long as you like) to meet and help other lesbians and gay men send the paper out to subscribers. Refreshments and good times.

Cambridge, MA — A night of music and song to benefit the Coalition to Stop Institutional Violence. New Women's Chorus, Cristy Barsky, and About Time women's jazz group. Martin Luther King School, Putnam Ave. 7:30pm \$3. Everyone welcome.

Amherst, MA — An evening of black women's music with Mary Watkins, Linda Tillery, and introducing Rashida Shah, jazz vocalist. Jazz and jazz fusion. Concert Hall, UMass. Tickets \$5. For info call (413) 256-6953.

Cambridge, MA — AmTikva business meeting. Call 524-1890 for information. 8pm.

Amherst, MA — People's Gay Alliance and the Lesbian Union of UMass will hold a disco from 9pm to 1am. \$2. Call (413) 545-0154 for more info.

Cambridge, MA — Gays at M.I.T. present Cave In, a gay dance for men and women. 9pm. Ashdown House (across from MIT chapel) on Memorial Dr. and Mess Ave. \$2 donation.

New York, NY — Gay Nurses Alliance. Growing old and gay. Members of SAGE (Senior Action in a Gay Environment) 7-9pm. St. Mark's Clinic, 44 St. Mark's Place.

17 sat

Cambridge, MA — ClearSpace Flea Market and Bake Sale. Last event at the 485 Mass Ave. address. Help support this effort by donating items and by attending. From 10-4, both today and Sunday. Things can be dropped off on Friday from 7:30pm on.

Boston, MA — Benefit to help pay expenses of Mel King for Mayor Coalition at Little Flags Theatre: 'The Furies of Mother Jones', a musical play about the coal miners of Appalachia and the 100 year old woman who helped lead their struggle to organize. 140 Clarendon, 8:30pm. Donation \$6 to benefit the coalition of tenants, people of color, gay people and feminists that has emerged from the Mel King campaign.

Boston, MA — Chiltern Mt. Club. Walking tour of Back Bay Boston. Call Sturgis Haskins, 227-6167 for info.

Worcester, MA — Worcester NGTF fund-raiser. Isaiah's Bar, 11 Thomas St., from 9pm on.

18 sun

Cambridge, MA — Closet Space (WCAS, 740 AM) Part 2 of an interview with Sally Gearhart. 10am.

Boston, MA — Unitarian Universalist Gays and Lesbians will meet at the Arlington St. Church, 355 Boylston, to go out on the town. Gather at 7. Leave at 7:30pm.

Cambridge, MA — Black Star Theater FREE Film Festival: 'Women in China' and 'Barefoot Doctors in China.' Harvard Science Center Lecture Hall A. 8pm.

Boston, MA — Boston Men's Center starts new groups each month (on the 3rd Sunday at 2pm) to examine sex roles and provide one another support for undoing sexist socialization. 25 Huntington Ave, Rm 206, 2pm. For info call Richard at 776-7458.

Cambridge, MA — Lesbian and Gay Parents Project holds a potluck brunch on the third Sunday of each month for lesbian mothers, gay fathers and their children and friends, from noon to 3 at Children's Village Day Care Center, 55 Wheeler St. Call 492-2655 for more info.

Cambridge, MA — Daughters of Bilitis will hold its annual Thanksgiving dinner for gay women at the Old Cambridge Baptist Church, 1151 Mass Ave., 6:30pm. \$4 (\$3.50 members; \$3 children).

Cambridge, MA — Lesbian and Gay Folk Dancing at Phillips Brooks House in Harvard Yard. 12:30-3:30pm. Newcomers very welcome.

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